

TERRÆ-FILLUS:  
Or, The S E C R E T  
H I S T O R Y  
OF THE  
University of Oxford;  
IN  
Several E S S A Y S.

To which are added,

REMARKS upon a late Book,  
entitled, *University Education*, by  
R. NEWTON, D. D. Principal of  
*Hart-Hall*.

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V O L. II.

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*He is departed, indeed; but his Ghost still hovers  
about the Ground, haunts the Place of his wont-  
ed Abode, disturbs the several Apartments with  
unseasonable Visits and strange Noises, and  
scares all those who never expected his Return  
to this Region any more.*

NEWTON'S Univ. Educ.

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L O N D O N:

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Numb. XXXI.

# TERRÆ-FILIUS.

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*Qui mihi Discipulus, Puer, es, cupis atque doceri,  
Huc ades, hac animo concipe dicta tuo. Qui mihi.*

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WEDNESDAY, May 1.

To all gentlemen SCHOOL-BOYS, in his majesty's dominions, who are design'd for the university of OXFORD, TERRÆ-FILIUS sends greeting:

MY LADS,



Am so well acquainted with the vanity and malapertness of you sparks, as soon as you get out of your schoolmaster's hands, that I know I shall be called a *fussy old fellow*, and a thousand ridiculous names besides, for presuming to give you advice, which I would not, say you, take, if I was a young fellow myself.

VOL. II.

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But

But being a very publick-spirited person, and a great well-wisher to my fellow-subjects, (whatever you may think of me,) I am resolved, whether you mind what I am going to say, or not, to lay you down some rules and precautions for your conduct in the university, on the strict observation or neglect of which your future good or ill fortune will intirely depend: And, I am sure, that you will thank me, *six* or *seven* years hence, for this piece of service, however troublesome and impertinent you may think it now.

For method's sake, I shall address my self herein to such of you, as belong to the publick schools of *London* and *Westminster*; but my admonitions will be equally useful to all of you in general.

I observe, in the first place, that you no sooner shake off the authority of the *BIRCH*, but you affect to distinguish your selves from your dirty school-fellows by a new suit of *drugget*, a pair of prim *ruffles*, a new *bob-wig*, and a *brazen-hilted sword*; in which tawdry manner you strut about town for a week or two before you go to *college*, giving your selves airs at *coffee-houses* and *book/ellers* shops, and intruding yourselves into the company of *us men*: from all which, I suppose you think your selves your own masters, no more subject to controul or confinement — Alas! fatal mistake! soon will you confess that the tyranny of a *school* is nothing to the tyranny of a *college*; nor the *grammar-pedant* to the *academical* one; for, what signifies a *smarting back-side* to a *bullied conscience*? What was *BUSBY* in comparison to *De — l — ne*?

After you have swagger'd about town for some time, and taken your leave of all your old *aunts* and acquaintance, you set out in the *stage-coach* to *OXFORD*, with recommendatory letters in your pockets to some body or other in the college, where you are to be admitted, who introduces you, as soon as you get there, amongst a parcel of *honest, merry fellows*,

*fellows*, who think themselves obliged in point of honour and common civility to make you *damnable drunk*, and carry you, as they call it, a *CORPSE* to bed: the next night you are treated as civilly again, and perhaps for three or four nights afterwards. This glorious way of living being new to you, it confirms the notion you had conceived, upon throwing away your *satchels*, that you are no longer *boys*, but *men*, at your own disposal, and at liberty to follow your own inclinations.

But let us now suppose this *honey week* of jollity and drunkenness over; you are *admitted* into the college, and *matriculated* into the university; you have taken the *oaths* to observe the statutes of both; you have subscribed *thirty nine* articles of religion, and *paid your fees*: in short, I will suppose you no longer strangers, but *students*, adopted babes of our venerable ALMA MATER.

And now, young gentlemen, give me leave to put on my magisterial face, and to instruct you how you are to demean your selves in the station you are entered into, and what sort of behaviour is expected from you; according to these *oaths* and these *subscriptions*.

I know very well that you go thither prepossess'd with a sanguine (but ignorant) opinion, that you are to hold fast your *principles*, whatever they are; that you are to follow what in your *conscience* you think *right*, and to disclaim what you judge *wrong*; that this is the only way to thrive in this world, and to be happy in the next, just as your silly mothers and superstitious old nurses have taught you: in the first place therefore, I advise you to shake off this *childish prejudice*, and to disengage your selves from all such scrupulous notions; for you may take my word for it, that otherwise it is a million to one that you miscarry.

For, it is a maxim as true as it is common, *so many men, so many minds*; but amongst all the numberless different opinions of mankind, there is never, at any one time, but one of those opinions which is call'd *orthodox*; if therefore you give your fancy the reins, and let your own judgment determine your opinions, what infinite odds is it, whether you happen to hit upon that single, individual opinion, which is at that particular *crisis* of time, in vogue, and which it is therefore your interest to espouse?

But if, with all your diligence and sincerity, you should miss this *rara avis*, this happy *phoenix* opinion, then farewell to all your future prospects, to your ease, your reputation and good name for ever afterwards; I mean if you are so weak, and so much bigotted with education, as to think it your duty to *profess* what you cannot help *believing*.

Your only safe way therefore is to carry along with you consciences *chartes blanches*, ready to receive any impression, that you please to stamp upon them; for I would not have you adopt any particular system, however popular and prevailing it may seem to be at present, because it may alter, and then will prove fatal to you; for, as much as they talk of steddiness and immutability of principles at OXFORD, every body knows that POPERY was for many ages the *orthodox* religion there; that *protestantism* (with much difficulty, and sorely against their wills) succeeded it; that, not long ago, they were almost all WHIGS, and now almost all TORIES, and, for ought we know, will e'er long be WHIGS again.—Never therefore explain your opinions, but let your declarations be, that you are *churchmen*, and that you believe as the *church* believes.

For instance, you have subscrib'd the *thirty nine articles*; but never venture to explain the *sense*, in which you subscrib'd them; because there are various senses; so many, indeed, that scarce two men  
under-

understand them in the *same*, and no true church-man in that, which the words bear, and in which they were written.

It is the peculiar unhappiness of most churches, (however excellent and well-constituted,) that tho' all their doctrines are generally embraced whilst unexplained and unexamined, yet when they are brought to the test of natural reason and human philosophy, they meet with opposition, doubt, and incredulity; for which but one reason can be given, and that is, that being things incomprehensible of themselves, they are rendered the more so by the vain endeavours of weak men to explain them.

I need not very much insist to you, upon the danger of explaining these doctrines yourselves, or of trusting to any particular explications of others; because there have been in all ages, and especially in the present, so many instances of learned, sincere, and deserving men, who have ship-wreck'd their fortunes as well as their reputations upon this rock; and I have less occasion to warn you against it, because there is a bill, now depending in parliament, very judiciously INTITLED, A bill for the suppression of blasphemy and profaneness; by which, if it passes, all persons will be prohibited to write or advisedly to speak upon any points of faith disagreeable to our religion, as by Law establish'd. And therefore,

I will only advise you to suppress, as much as possible, that busy spirit of curiosity, which too often fatally exerts itself in youthful breasts; but if (notwithstanding all your non-inquisitiveness,) the strong beams of truth will break in upon your minds, let them shine inwardly; disturb not the publick peace with your private discoveries and illuminations; no, if you have any concern for your welfare and prosperity, let ARISTOTLE be your guide absolute in philosophy, and ATHANASIUS in religion.





## TERRÆ-FILIUS. N° XXXII.

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*Disce docendus adhuc quæ censet Amiculus.*

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Hor.

SATURDAY, April 14.

TERRÆ-FILIUS's advice to all gentlemen school-boys,  
*&c. continued.*

MY LADS,



N POLITICKS my advice is the same as in RELIGION; not to let your own upstart reason domineer over you, and say, You must obey *this king*, or you must obey *that king*; or you must be of *this party*, or *that party*: instead of that, follow your leaders; observe the cue which they give you; speak as they speak; act as they act; drink as they drink, and swear as they swear: comply with every thing which they comply with; and discover no scruples which they do not discover.

“ But (says one of you, smartly) I am a TORY,  
 “ and all my family have been TORIES; my grandfa-  
 “ ther lost his estate against OLIVER CROMWELL;  
 “ my father was a great sufferer for King JAMES II.  
 “ and I my self had my head broke in defence of  
 “ Dr. SACHEVERELL, before I was eight years old;  
 “ what



“ what therefore have I to fear at OXFORD? Is it not  
 “ the *same*, that it has been represented to me?  
 “ And, if it is, what hurt can my *principles* do me  
 “ there?”

Not so fast, (I beg of you,) my dear little *Spit-fire*;  
 you have too much of that mettle in you, which is  
 natural to your *party*. I grant you, that at present  
 your *principles* will not incommode you there; but  
 who knows how soon some *exigency* or other may  
 oblige them to dispense with their OATHS, and their  
 DECREES again? Is it not therefore better to reserve  
 your self so, as to be able, with a good grace, to  
 go into any interest that shall happen to be upper-  
 most?

Says *another* of you, “ I am a WHIG, and have  
 “ the GOVERNMENT on my side; king GEORGE and  
 “ his MINISTRY will never see their best friends per-  
 “ secuted and torn to pieces for professing and adher-  
 “ ing to those *principles* which fix'd the crown upon  
 “ his head, and THEM in his favour; which have hi-  
 “ therto defended him against all the attempts of his  
 “ enemies, and which *alone* are his protection against  
 “ all their future attempts.”

*My good lad,*

This is a very *natural* and a very *reasonable* sup-  
 position; but as natural and reasonable as it is, I  
 would not have you too far rely upon it, nor hazard  
 the welfare of your whole life, upon the *strongest*  
*obligations* that any prince or any ministry can possible  
 lie under to support you.

We live indeed under a *protestant king*, and a set of  
*whiggish ministers*, whom I call so, because his *succession*  
 and their *administration* were brought about, un-  
 der God, by the struggles, the sufferings, and inde-  
 fatigable application of *that PARTY*: we have his  
 own *royal word* from the throne too, *That he will ne-*

ver forget those persons \* who distinguished themselves by their zeal upon this occasion.

From all which we had the greatest reason in the world to hope, that, having with the utmost difficulty, and even not without bringing our *lives* and our *estates* in danger, accomplish'd our desires, and establish'd a PROTESTANT KING to reign over us, we should have all those *grievances* redressed, and all those *discouragements* removed, which we dreaded in a POPISH KING, and for which alone the PROTESTANT SUCCESSION was justly undertaken, strenuously pursued, and at length gloriously compleated.

What of this nature has been done, I leave every one to judge; but I am sure, there is ONE THING left *undone*, and that is, *the securing to those persons, who stickled zealously for the present government, before it was establish'd, those common rights and privileges, which, now it is establish'd, his majesty's worst-affected subjects enjoy above them,*— I mean the VISITATION OF THE UNIVERSITIES.

For, till this is done, to call your self a WHIG at OXFORD, or to act like one, or to lie under the suspicion of being one, is the same as to be *attainted* and *outlaw'd*; you will be discourag'd and brow-beaten in your own college, and disqualified for preferment in any other; your company will be avoided, and your character abused; you will certainly lose your DEGREE, and at last, perhaps, upon some pretence or other, be expell'd.

Why this REFORMATION of the universities has been thus long delay'd, several reasons have been assign'd; but whether any of them are the true ones, is very much to be doubted. Some impute it to the multiplicity of affairs which have, from time to time, engag'd all the application of the government, ever since  
his

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\* See his majesty's first speech to his parliament.

his majesty's accession; *which is frivolous.* — Others say, that the government would willingly restore them to their duty by *fair means*, and therefore gives them time to wear off the virulence of their distemper; *which is impossible, as any good physician may judge of their case.* — Some again are so wicked, or so silly, as to talk of private compacts and stipulations between the *universities* and the *ministry*; but a *ministry* must be very weak indeed to suffer themselves, by stipulation, to be railed at all the year round, as well as their master; *which shews the absurdity of such a suspicion.* — The members of the *university* themselves seem to attribute it to this only, (*viz.*) that the government is afraid to meddle with them; to such a height of boldness are they come: and I leave it to those who govern us, to judge what sort of punishment so insolent a charge deserves.

If this be our case, we have brought our selves into a fine condition indeed; we have at an immense cost and trouble got our necks out of one yoke, to put them into a worse: but blessed be god, it is not quite so bad with us yet; *tories*, and *jacobites*, and *papists*, we know, make it the greatest part of their religion to be led by the noses, and cajol'd by the *clergy*; but a WHIGGISH PRIEST-RIDDEN ministry is such a monster, as I hope even this age, fruitful as it is of monsters, will never produce!

The *whiggish* denomination owes its birth to the expulsion of *tyrants*, and the *extirpation* of tyranny, especially of *ecclesiastical tyranny*, which is the most grievous of all evils, because it includes in it the servitude both of body and soul, and seizes at once upon our consciences and our estates, which *civil tyranny* does not.

Whoever therefore, in any age, has acted upon this glorious principle of delivering mankind from *slavery* and *oppression*, is a WHIG; in which number BRUTUS, NASSAU, and BRUNSWICK, shine forth with most

distinguish'd Luſtre; and methinks it is a ſort of treaſon againſt a government, which is eſtabliſh'd upon WHIGGISM, to inſinuate, *that they are afraid of provoking a paltry neſt or two of pedants and humouriſts.*

I have been pretty long, *my lads*, upon this point, which I think a very *material* one. I will conclude it thus.

Whatever private reaſons there may be why the *universities* are not yet reformed, be not *too noiſy*, and *boiſterous* for the *preſent government*, (however inwardly concerned for its proſperity,) till you hear of a VISITATION.

TERRÆ-FILIUS. N<sup>o</sup> XXXIII.

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— *Si quid novisti rectius istis,  
Candidus imperti; si non, his utere macum.* Hor.

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WEDNESDAY, May 8.

TERRÆ-FILIUS's Advice, &c. continued.

MY LADS,



HERE are still *two or three* more points, upon which I believe my advice will not be improper.

The first of these, which I shall mention, relates to the MAGISTRATES and SENIORS of the university; and more especially to the

the MAGISTRATES and SENIORS of your own colleges.

There is no society in the world without *scandal-mongers* and *tale-bearers*, who make it their chief business to fetch and carry idle stories of their *betters*; a vice too conspicuous at *Oxford*! which abounds with this sort of men, who run *poking* into every corner of the town to pick up little calumnies against their *tutors* and *governors*, and make them their evening entertainment over a tankard of \* COLL, and a pipe of tobacco.

Whenever you hear any thing of this nature, let it go in at one ear, and out at the other; never report it again, nor make any enquiries into the truth of it, but implicitly *believe* it to be a *lye*, and swear roundly that you *know* it to be so. I have often seen this method practis'd with great success; for it immediately circulates amongst the *grave ones*, that *such a doctor* was the subject of discourse in *such a company* upon *such a night*, and that *such a one* defended his character against all the rest of the company.—Whereas, if you listen to any of these reports, and run gossiping about with them from one to another, with *what d'ye think, Jack, I heard last night of doctor such a one?* Or, *I'll tell you what, Tom, but be sure not to tell any body again, &c.*—I say, if you do thus, you may depend upon it that it will infallibly come to the *doctor's* ears; that you will be looked upon as the original authors, not the reporters only, and will unwarily treasure up to your selves vengeance against the day of vengeance.

Leave no stone unturned to insinuate your selves into the favour of the HEAD, and *senior-fellows* of your respective colleges; what I have said, in the foregoing paragraph, if duly observed, will mightily conduce

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\* College Ale.



conduce to this. Whenever you appear before them, conduct yourselves with all specious *humility* and *demureness*; convince them of the great veneration you have for their persons, by *speaking very low*, and *bowing to the ground at every word*; wherever you meet them, jump out of the way with your *caps* in your hands, and give them the whole street to walk in, let it be as broad as it will. Always *seem* afraid to look them in the face, and make them believe that their presence strikes you with a sort of awe and confusion: but, above all, be very constant at CHAPEL; never think that you *lose too much time* at Prayers, or that you *neglect your studies* too much, whilst you are shewing your respect to the church.

I have heard indeed that a former PRESIDENT of St. John's college, (a whimsical, irreligious old fellow,) would frequently job his students for going constantly *three* or *four* times a day to chapel, and *lingering* away their time, and robbing their *parents*, under a pretence of serving God — But as this is the only instance I ever met with of such an HEAD, it cannot overthrow a general rule.

Never puzzle your brains about *philosophy*, *mathematics*, *ethicks*, *history*, and such-like *lay-studies*; but read the *fathers*, the *orthodox* FATHERS I mean, (for even some of the FATHERS have been *hereticks*,) and learn from those primitive old gentlemen what a pack of *asses* and *blockheads* TILLOTSON, and BURNET, and HOADLY, and FLEETWOOD, and the rest of our *modern upstarts* are, when compared with the great LUMINARIES of those antient times.

Another thing very proper in order to grow the favourites of your HEADS, is first of all to make your selves the favourites of their FOOTMEN, concerning whose *dignity* and *grandeur* I have spoken in a former paper.

You

You must have often heard, my lads, of the old proverb, *Love me, and love my dog*: which is not very foreign in this case; for if you expect any favour from the *master*, you must shew great respect to his *servant*.

Have a particular regard how you speak of those *gaudy things* which flutter about *Oxford* in prodigious numbers, in summer time, called *TOASTS*; take care how you reflect on their parentage, their condition, their virtue, or their beauty; ever remembering that of the Poet,

*Hell has no Fury like a Woman scorn'd,*

Especially when they have *spiritual bravoes* on their side, and old *lecherous bully-backs* to revenge their cause on every audacious contemner of *Venus* and her altars.

Not long ago, a bitter lampoon was published upon the most celebrated of these *petticoat-professors*; as soon as it came out, the town was in an uproar, and a very severe sentence was passed upon the author of this anonymous libel: to discover whom no pains were spared; all the disgusted, ill-natur'd fellows in the university were, one after another, suspected upon this occasion. At last, I know not how, it was peremptorily fixed upon *one*; whether *justly*, or not, I cannot say; but the parties offended resolved to make an example of *some body* for such an enormous crime, and *one* of them (more enraged than the rest) was heard to declare, that, right or wrong, that *impudent scoundrel* (mentioning his name) *should be expelled*, by G—d; and that *SHE* had interest enough with the *PRESIDENT* and *SENIOR FELLOWS* of his college to get his business done. Accordingly, within a year after this, he was (almost unanimously) expelled from his fellowship, in the presence

sence of some of the persons injured, who came thither to see the execution.

*Eselix, quem faciunt aliena pericula cautum,*

was the *Thesis* pitch'd upon by the *excluding doctors* for the *undergraduates* to moralize upon, in a publick exercise upon this occasion; and as it is a very wholesome maxim, I leave it, my *little lads*, to your serious meditation.

I have but one thing more to mention to you, which is, not to give into that foolish practice, so common at this time in the university, of *running upon tick*, as it is called. Raw, unthinking young men, having been kept short of money at school, and sent, perhaps, to the university with a small allowance, are notwithstanding strangely flushed with the change of their condition, and care not how extravagant they are, whilst they can support their extravagancies upon *trust*; especially when they have numberless examples before their eyes, of persons in as mean circumstances as themselves, who *cut a saring figure in silk-gowns, and bosh it about town in lace ruffles, and flaxen eye-wigs*. They never consider that they pay at least *cent. per cent.* for their credit; and that the expence of one year's living in this manner, will amount to as much as their parents can allow them for *five or six*; nor that the continual dunnings and insolent menaces of their creditors at the end of *three or four* years, at farthest, will make them weary of their lives, afraid to walk abroad, and uneasy at home; that it will, at length reduce their *fellowships* to sequestration, and themselves to misery and ruin.

How many hopeful young men have been ruined in this manner, cut short in the midst of their philosophical enquiries, and for ever afterwards rendered

ed unable to recover themselves out of their incumbrances, so as to pursue their studies again with a cheerful heart, and without interruption?

It is a merry saying, which they have at OXFORD, when any tradesman is grown rich by trusting the scholars, *that his FAITH has made him whole.*

But I have one reason in particular for cautioning you against this practice; for, if it should be your misfortune to become obnoxious to the governing parts of the university, or of your own colleges, and they should find out, that you are involved in debt; to get rid of your troublesome company, they will halloo your creditors upon you, and either force you to abandon the university, or to change your college for a gaol, confining you to more rigorous stone-walls, and to shorter commons.

Such things, I assure you, *my lads*, as ill-natured as they may seem, *have* been done; and (as a noble Lord said) what *has been*, you know, *may be.*

My WHOLE ADVICE, in a few words, is this:

Let your own interest, abstracted from any whimsical notions of *conscience, honour, honesty, or justice*, be your guide; consult always the present humour of the place, and comply with it; make your selves popular and beloved at any rate; rant, roar, rail, drink, wh—e, pray, swear, unswear, forswear; do any thing, do every thing that you find *obliging*; do nothing that is otherwise; nor let any considerations of *right* and *wrong* flatter you out of those courses, which you find most for your advantage.

I have only to add, that if you follow this advice, you will spend your days there not only in peace and plenty, but with applause and reputation: if you have any secret good *qualities*, they will be pointed out in the most glaring light, and aggravated in the most exquisite manner; if you have

eyes

ever so many *ugly ones*, they will be either palliated, or jesuitically interpreted into *good ones*. Whereas on the contrary, if you despise and reject these wholesome admonitions, violence, difrest, and an ill name, will be the rewards of your *folly* and *obstinacy*; it will avail you nothing, that you have enrich'd your minds with all sorts of useful and commendable *knowledge*; and that, as to *vulgar morality*, you have preserved an unspotted character before men: these things will rather exasperate the *holy men* against you, and excite all their cunning and artifice for your destruction; the *least frailties*, humanity is prone to, will be magnify'd into the grossest of all wickednesses; and the *best actions*, our nature is capable of, will be debased and vilified away.

And now do, *even as it shall seem good unto you*. Farewell.

TERRÆ-FILIUS.



TERRÆ-



## TERRÆ-FILIUS. N° XXXIV.

— *nam perfectissimus horum,*  
*Si quis Aristotelem similem vel Pittacon emit,*  
*Et jubet archetypos pluteum servare Cleanthas.*  
 Juv.

SATURDAY, May II.



ETWEEN two and three months ago, I took a trip to OXFORD, where I continued *incog* for some days; and as I thought it might be the last time that I should ever set my feet upon that *learned* and *religious* ground, I resolved to see every thing there, which was esteemed curious and worth observation.

Accordingly, I went with two or three Friends, who were members of the university, to the *musæum*, (vulgarly called the *Nick-nackatory*,) to the new *printing-house*, and the *theatre*; at the last of which places the *fair young lady* who keeps the door (and who is said to come of a *good family*) shewed me that antiquated *machine*, where my predecessors, of witty memory, gained such immortal reputation.

It cannot be thought strange, that I was somewhat chagrined to behold that noble structure, in which our family have so eminently distinguished them-

themselves for the entertainment of multitudes, and the correction of vice, appropriated to the mercenary use of maintaining the *bastards* of a *superannuated libertine*.

When we had satisfy'd our curiosity as to these *publick buildings*, we went our circuit to all the colleges, and saw every thing in them, which was remarkable; as, the *new quadrangles* at *Christ Church* and *University Colleges*; the *new chapel*, and the *new library* at *Queen's*; the *gardens* at *New College*; the *fine altar-piece* at *All Souls*; and the *Devil* over *Lincoln*; but as *St. John's College* afforded us most amusement, I took an exact journal of the curiosities I met with there, and will make them the subject of this day's paper.

We went in at the *Back-gate*, and walked through the grove, which is very pleasant; but looking on my *right hand*, as we went slowly along, I missed the old *Ball-Court*, where I have had many a game at *Fifes*, when I was a young man. I asked one of my friends, who was a fellow of that college, how it came to be pulled down; who told me that the *president* having, some time ago, a mind for a *summer-house* in his garden, to be built at the expence of the college, demolished it for the sake of the stones, which were to serve for a foundation to this new projected edifice; though it was pretended to be done to prevent the scholars from *lingring* away their time, and neglecting their studies; but afterwards, the fellows denying to grant as much money for the building of this *summer-house* as the *president* demanded, (which some people say was *two hundred pounds*,) the design was dropt, and the stones were applied to another use.

Then we went into the *Batchelor's Grove*, and the *Master's garden*, but saw nothing remarkable there, save only that they were like to have but very little *wall-fruit* this year.

From

From thence we went into the *inner quadrangle*, which my friend told me was built at the sole charge of archbishop LAUD, who was formerly *president* of this college; in consideration of which munificent benefaction, and his other great services to the church and nation, the reverend Dr. DELAUNE, his worthy successor, has caused a publick oration to be annually made to his memory on the tenth of *January*, which was the day of his *MARTYRDOM*.

This *quadrangle* is an handsome piece of building, only too low, it being but one story high, except the garrets; for which this reason is traditionally handed down to us, *viz.* that the old *quadrangle* was no higher, and the modest archbishop said, *that he would not overlook his founder.*

When we had looked round this *quadrangle*, my friend, the fellow, asked me whether I would now see the *library*, which was just by, or see the rest of the college first? I chose the last; and so from thence went into the *chapel*, which is adorned with a new *altar-piece*, and an *organ*, but the *candlesticks* upon the communion table are too small, and want to be new cast, which my friend told me was to be done, as soon as they could get any body to pay for it; whereupon I could not forbear recommending a method which is practis'd abroad upon the same occasion.

One of the *holy candlesticks* at a church in *Antwerp* being stolen away, the dimensions of it are chalked out upon the wall, and under it are placed words in *Latin* to this effect; *If any person, whose conscience is burthened with any grievous sin, will come and give a silver candlestick of the same size with this drawn out upon the wall, he shall be absolved from the same.* A gentleman of my acquaintance told me that he saw this at *Antwerp* about half a year ago.

But to return to my account: in the *chapel* are several curious epitaphs and inscriptions, two where-  
of

of I was wonderfully delighted with, and therefore I will give them to the publick.

The first is upon one Mr. RICHARD LATEWAR, who was killed in a LATE WAR, which is as follows.

*A SERO BELLO DIVES, DURUSQUE vocatus,  
A SERO BELLO nomen & omen habes.*

The other is upon a fat old gentleman, who (my friend told me) loved a bottle very well, and never failed to take one every night; but, being a *slow walker*, his companions used always to send him to the tavern half an hour *before* them; in allusion to which his friends, when he died, put only this inscription upon him,

#### P R Æ I V I T.

The next place my friend shewed me was the CELLAR; which is a large new *brick vault*, and runs all the length of the HALL, under which it lies; he told me that the FELLOWS valued themselves for having the best *single* and *double* COLL in the university; to convince me of which he pegg'd several butts, and gave me a glass of each to taste; which, I must say, was excellent ale indeed.

From the CELLAR we went to the COMMON ROOM, between which there is a firm and constant alliance; it is a large handsome room, and, as I am told, is the scene of a great deal of learning, and a great many *puns*.

Then we saw the *president's* stables and *coach-house*; upon which, I ask'd how many horses Mr. PRESIDENT drove with; when, to my surprize, I was informed that he never did keep a COACH; but they told me, that the college built this *coach-house* for him, upon a prospect, which, *as it was said*, he once had

had of marrying a rich WIDOW, whose name I have quite forgot.

Then we went back to see the LIBRARY; but as we were going through the *old quadrangle*, my friend pointed up to the *turret* over the gate, and told me that there the *college stock* was kept against any losses which it might sustain; but it is generally suspected, that if any occasion should oblige them to open the CHEST (of which the *bursar* and several others have a key) the sums deposited there would fall very short of what some persons suppose to be there.

On the top of this *turret* there is a little hole thro' the battlements, which, it is said, one of OLIVER'S cannon-shot made, when he besieged Oxford.

The LIBRARY of *St. John's College* is looked upon as one of the greatest *curiosities* in the university, and always shewed to strangers as such; it is composed of two long rooms, which are called the *inner* and *outer libraries*; the latter of which is filled with a great collection of valuable books, particularly, the works of antient writers, such as *fathers*, *commentators*, *casuists*, *school-divines*, *controvertists*, *metaphysicians*, and *mythologists*, besides other less considerable *authors*, as *wits*, *poets*, and *historians*, who stand at the upper end of the room, in a *class* by themselves, which is called the LING'RING CLASS; amongst which (having the curiosity to take down several of these *trifling* volumes) I found the bishop of *Peterborough's* history of *England*, with a most impudent insult upon the learned author, written upon a blank leaf at the beginning of the first volume, and continued there for several years, which, out of regard to the president and fellows of that college, who permitted it to stand there, I will not transmit to posterity.

We then went into the *inner* room, which is famous for the *manuscripts*, *archives*, and curious *trinkets*.



kess, which it contains; the most remarkable of which are as follows;

*St. John the Baptist's thigh-bone.*

*The skin of a lamb, which was yeaned in Port-Meadow (just by Oxford) with six legs, stuffed.*

*A Staffordshire almanack, in wood.*

*An old-fashioned high-crowned Hat, worn by one of the antient family of the Symes, and given to the college by widow Symes of OXFORD.*

*A bird of Paradise, dead.*

*Several large stones, taken out of a bullock's maw.*

*Another large stone, taken from bishop KING, in a golden case, with a crystal on the top of it, given by the reverend Dr. DELAUNE.*

*Several manuscripts of the before-mentioned archbishop LAUD; and*

*Several fine mass-books upon vellum, adorned with letters of gold, and other gaudy colours, as also with pictures representing Father, Son, and Holy Ghost, in various manners.*

*A System of the Chinese religion, written upon the bark of a tree in unintelligible characters.*

*A fine picture (exactly to the life) of King CHARLES the First, done with a pen, containing all the Psalms in a legible hand; — of which there goes this memorable story, (viz.) that King CHARLES the Second being at St. John's College, and seeing this picture of his father, begged it of the college, and promis'd, in return, to grant them whatever request they would make; which they consented to, gave the King the picture, and requested his majesty to — give it them again,*

But the most valuable piece of antiquity there, or in the whole world, is

The genealogical pedigree of the STUARTS, demonstrating their divine hereditary right to these kingdoms, in an uninterrupted line from ADAM to King

N<sup>o</sup> XXXIV. *Terræ-Filius.* 23

King CHARLES the First ; — which I wonder has not yet been printed for the utter decision of that controversy, and the confutation of the *protestant succession*.

I also saw out of a window in this library the three famous trees, which spring from one root, and have stood there undecay'd ever since the foundation of the college, which (according to tradition) it occasioned.

TERRÆ-FILIUS. N<sup>o</sup> XXXV.

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*Visum Britannos Hospitibus feros.* Hor.

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WEDNESDAY, May 15.



Nothing ought to be more cultivated and esteemed more sacred in schools of literature, than *civility* and *good manners* ; without which, learning is but a very awkward and disagreeable accomplishment. A scholar of unpolite and boorish conversation, is, at best, like a diamond before it comes into the lapidary's hands, of intrinsic value indeed, but so much disguised by the roughness of its outside, that few people can discover its worth.

I am afraid that our country will never shake off the infamy, which it has long lain under, of being fierce and inhuman towards *strangers*, in which the greatest

greatest point of *good manners* consists, and in which most nations excel us. We are naturally of a surly, morose temper; and as far as I can find, *education*, which improves other people, makes us worse; for this brutish temper of mind is no where in *England* so conspicuous as in our *UNIVERSITIES*, which are filled with a crowd of *churls* and *pedants*, who, being full of themselves, despise all the world besides; and kick and spurn at all strangers who in-croach upon their territories, looking upon them as *spies* and *informers*,

I was once at a coffee-house in *Oxford* when a *Foreigner* came in, and seeing a grave doctor sitting by the fire-side, approached and accosted him in an handsome manner in *Latin*, telling him that he was a stranger; that he could not speak *English*, and should be glad to hold some conversation with him concerning the university, which he came to see. The doctor, for answer, gave him every now and then an ugly look, as if he was afraid of his pocket, and coldly reply'd to all the gentleman said or asked, *etiam domine*, or *non domine*, *ay sir* or *no sir*, without giving him any satisfaction in what he desired to be inform'd of; in the mean while all the company was whispering and grinning, and staring at him; *Who is that impudent fellow there?* says one; *D—n him!* says another, by his assurance, *I believe, he is an HANOVERIAN*. At last he went away with astonishment in his face, surprized, no doubt, to find a place, which he had heard so much renowned for learning, filled with such grey-beaded novices and reverend hottentots.

But the most flagrant instance of their deportment to *strangers* happened about three or four years ago, when some *german* and *french* gentlemen, belonging to *Baron Bothmar*, came to see the university. They had not been there long before a popular scandal was invented and reported about town, that these gentlemen had, *at such a time*, and in *such a place*,  
(for

(for the best *hyars* are always particular,) *drunk damnation* to the university in a bumper, and kill'd a poor drawer, by forcing him to drink king GEORGE's health upon his knees, *against his conscience* ; which were two equally heinous crimes. This story was immediately known in every corner of the university, and they could not walk the streets without being publicly insulted, having continually, when they went out of doors, a mob of BLACK-COATS at their heels, crying, *down with them!* these are the rascals, *that drank damnation to the university*; which continued for several days. At last, as they were going thro' *All-Souls College* one afternoon, several jovial blades, who were sitting there over a pipe and a bottle, jumped out of the window, and pelting them out of the college with large stones, followed them to their lodgings, and staid before the house two or three hours together, crying out, *d—n all STANGERS!* particularly FRENCHMEN and HANOVERIANS! and swearing, *that they would have their blood, before they went away.*

The next day the gentlemen (hearing upon what account they were thus inhumanly treated, and being conscious to themselves that they did not deserve it) went to Dr. Dobson, President of TRINITY college, who was at that time *Pro-vice-chancellor*, and acquainted him with the outrage committed upon them by the scholars, and upon what pretence; at the same time they all took an oath that none of them, nor any in their company did, at any time, *drink damnation to the university*, or any words to that effect; and therefore demanded satisfaction for the affronts they had received: but they were told by that *worthy magistrate*, that, in all probability, the gentlemen were in liquor, (a very excusable thing in the university!) or they would not have been guilty of such a piece of rudeness; and therefore it would be hard to punish them for it. Thus were they dismissed without any

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reparation, even that common one of having their *pardon ask'd*.

If this was not a sufficient specimen of their brutality to STRANGERS, I could produce, out of their own historians, various instances of an implacable spirit always prevailing amongst them against *aliens* of all sorts, even *Jews*, *Papists*, and the best of churchmen: but I forbear to do it, being sensible that many people will say they ought to be commended, instead of ridicul'd, for what I should alledge and prove against them; it being the great and distinguishing characteristick of a *true-born Church-of-England-man*, to love none but his *own country*, and his own religion.

Neither do I find that these *trencher-caps* are more *polite* to their own dear country-men, than they are to *foreigners*, or make a whit the better figure in the *english beaumonde* than in the memoirs of *travellers*; they suck in four dogmatical principles as soon as they come to college, and being, for the first years, obliged to submit to the starched pedantry and caprice of *superiors*, they expect the same formalities, and the same adulation, when they come to be of the same *standing*, which they paid themselves; in short, *pride*, *petulancy*, and *ill-breeding*, are the first and last lessons which they learn at the universities.

To what else can it be imputed, that so many of our country *curates* and *vicars* are just such ill-manner'd clowns as those they preach to, unfit for the conversation of the town, the court, or of any civiliz'd assembly? They know nothing of the world, and it would be very well if the world knew nothing of them; they have mean, groveling, vulgar souls, and yet we may observe in them a very plentiful leaven of pride and ambition; they are never satisfied with the respect which is paid them, any more than they are with their *tithes* and wages. Unconscionable wretches! who, unlike all other *tradesmen*,



men, expect at the same time your *hats*, and your *money* too.

It cannot be deny'd that there are, amongst the *clergy*, some as well bred, candid, and accomplish'd men, of as fine sense, as noble principles, and liberal knowledge as amongst the *laity*, though not so many: but it must also be confessed that they owe none of these advantages to their *academical* erudition, strictly considered, but either to a generous, innate temper of mind, which despises all restraints in the pursuit of *truth*; or else to conversation with the polite, and the study of men, having first quitted those muddy fountains of *ill-nature* and *false knowledge*.

Doctor SWIFT says, (if the *project for the advancement of religion* be his) "That if no advancement of knowledge can be had from those places, (meaning the universities) the time there spent is at best utterly lost, because every *ornamental* part of education is *better* taught elsewhere."

I am glad to find that the fair ladies of *England* have, of late years, so much altered their opinion of the gentlemen of the *black robe*, and of an university education. In days of yore, which were days of ignorance, barbarism, and superstition, nothing was thought so engaging and agreeable amongst them as an handsome young *clerk*; for which I could give three or four reasons; but one will be sufficient.

The *clergy* enjoyed, at that time, all that sovereign plenitude of power, which their mouths water to enjoy now; and therefore they would suffer none to be *well dress'd*, or *well fed*, or to talk *common sense*, but themselves; a good dinner was called *pampering the flesh*; a good suit of cloathes, or a clean shirt, was *pride*, and taking too much care of that vile *Tabernacle of clay*, the body; and all freedom of conversation was *heresy*, and the *workings of carnal*

nal reason; by which means they kept the poor laity, in great measure, out of female affections, and engrossed them to themselves.

But we have long since shaken off our yoke, and amongst other blessings, which we owe to the Reformation, I shall always esteem it no small one, that we may now be as *smug* and as *sleek*, and every way as well qualified to keep the ladies company, without going to the university, as with it; nay, I think it cannot be deny'd that we have much the advantage of them; nothing being more common than to hear a smart damsel reprimand a young sprig of learning for his rudeness thus; *it is just like your OXFORD manners.*

An Oxford scholar, in the mouths of most women of sense, is only another word for a wild, ill-bred, aukward animal; and whatever conquests they might formerly boast of, the chief favours they receive now are from their *laundresses* and *bedmakers*, or from their *daughters*, who are the *TOASTS* of the university, and the only objects of their gallantry.

All the conclusion, which I desire to draw from this paper, is, that our *university smarts* are not the *finest gentlemen* in the world.





## TERRÆ-FILIUS. N° XXXVI.

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— *Honos erit huic quoque POMO.* Virg.

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SATURDAY, May 18.



**KNOWLEDGE** has been represented, by many profound adepts in *Hieroglyphicks*, under the figure of a **TREE**, bearing various kinds of fruit, (which, I suppose was first taken from the famous **TREE** of the **KNOWLEDGE** of *good and evil* in the garden of **EDEN**;) and I remember, when I was an idle school-boy, that instead of minding my lesson, I was wonderfully delighted with gazing upon that *learned tree*, so accurately delineated in my *Llly's* grammar, with several little boys about it, some climbing up, others sitting upon the boughs, and others standing upon the ground, with their hats up to catch the *apples* from those above.

This philosophical *apple-tree* (which is certainly the choicest *fruit-tree* in the world) is naturally of a more *southren* extraction, and would not be reconcil'd to our cold *northren* climate, so as thrive or come to any tolerable perfection, till of late years; I think I may fix its *ara* in king **HENRY**

the Eighth's reign, when, with *hops*, it may be said to come first into *England*; for tho' it was known here long before that time, and tho' several gentlemen, who delighted in *gardening* and *planting*, endeavour'd to raise it with prodigious *labour* and *care*, yet it never grew kindly, nor produc'd any thing but *sour crabbed* stuff, even not those two famous ones at OXFORD and CAMBRIDGE, till they were new *grafted* at the *Reformation*; after which they flourish'd for many years extreamly, and furnish'd the whole nation with great quantities of the most *beautiful* and *well-tasted* fruits of all sorts.

The two *famous trees*, before mention'd, grew into such great repute, that a single *graft* from one of them cost an *hundred, two hundred, or three hundred pounds*, according to the *quality* of the person who bought it, (which is the way of dealing at those two places) and few *noblemen, gentlemen*, and substantial *freeholders* were without one of them about their *houses*.

It is wonderful (almost to incredibility) how many different kinds of *apples* one of these *trees* bore at the same time, which took their names from the several *arts* and *sciences* which they represented. There was the *theological apple*, the *medicinal apple*, the *law apple*, the *mathematical apple*, the *astronomical apple*, the *geographical apple*, the *logical apple*, the *metaphysical apple*, the *rhetorical apple*, the *musical apple*, the *poetical apple*, the *natural philosophy apple*, the *moral philosophy apple*, the *grammarian apple*, and abundance of other sorts of less valuable *apples*, which it would be endless to enumerate.

I must not forget to mention that some ill-meaning person did, long ago, privately ingraff upon two of the main branches of the *tree* a *perjury apple* and a *sedition apple*, which shot up and spread with

with such luxuriancy, that, unless timely lopt off, they will endanger the whole TREE.

Ever since that time, (the *Reformation*) and long before, great numbers of people go every year to OXFORD and CAMBRIDGE to eat the apples, (as other people go to TUNBRIDGE and BATH to drink the WATERS,) for which there are four seasons, which they call *terms*; but it is to be observ'd, that whereas the waters are allow'd promiscuously to both sexes, the apples are permitted to be eaten by none but men, they being too *luscious* and *strong* a food for female digestion; yet some women have violent inclinations to them, and, like their great-grandmother EVE, will crop an apple, when they think no body sees them, or steal one out of their brothers pockets, when they come from the *university orchard*.

Concerning the several virtues of these *academical apples*, I beg leave of my reader, as I profess my self a *philosophical costermonger*, to make a few observations.

The *theological apple*, when it was first brought over hither, was a most excellent, wholesome, and delicious fruit, pleasing to the eye, and agreeable to the stomach; it debauch'd no body's constitution, nauseated no body's appetite, deprav'd no body's understanding, and plunder'd no body's pocket: But, in length of time, the whole plantation being engross'd by one set of men, they made it their business, like other monopolizers, to make their commodity scarce, in order to make it dear; and having poison'd all the *natural growth*, made use of *hot-beds*, and other *forcing inventions*, to raise just fruit enough to serve their customers, who now consisted chiefly of *humourists* and *old women*; by these methods they vitiated the *original plant*, and render'd, what was at first *pleasant* and



salutary, offensive to the taste, and surfeiting to the body.

The *medicinal apple* and the *law apple* were likewise originally very useful fruits; but, I am afraid, that they are something degenerated, since their first plantation.

The *logical apple*, the *metaphysical apple*, and the *grammarian apple* were always, by themselves, very dry and jejune; but, when they are mixed up in a *pye*, they serve very well to correct the tartness or levity of other fruit.

The *natural philosophy apple*, and the *moral philosophy apple* are perfectly fine fruit, and yet (what is very strange) are very little valued; insomuch that they commonly hang upon the tree till they rot, or are blown down by the wind.

The *mathematical apple*, the *geographical apple*, and the *astronomical apple* relish very well to a good palate; but there are so few of those in this corrupted age, that they are generally despised.

The *rhetorical apple*, the *poetical apple*, and the *musical apple* are pretty eating enough for young people; but to others they are no more than *whipt-cream* and *syllabub*.

Having given an account of this stupendous TREE, and the fruit which it bears, I proceed to the methods by which every one must qualify himself to eat of it.

The richest of this fruit being upon the top of the tree, an high ladder, with a certain number of rounds, placed at a due distance from each other, is fixed up against it, and no person, who hungers after the apples of knowledge, is permitted to run up as fast as he can to the top of the tree, but must proceed by degrees from one round to another, in a regular manner: he must, for the three or four first years, wait upon the ground, under the tree, and be content to have them handed down to him

by

by his *superiors*, at the expiration of which, and after the performance of a few *ceremonies*, he is allowed to mount the *first round*, upon which he must continue *three* or *four* years more, and then he mounts another, and so on, till he has reached the top of the *ladder*; but he must remember, in his *mounting*, to shew the utmost respect to those *above him*; otherwise they will tread upon his fingers, kick him off the *ladder*, and not suffer him to mount again.

Neither would I have the world believe, from what I have said, that all persons, who have gained this *summit*, are immediately endowed with a perfect taste of learned *fruit*; for many men have naturally so vicious a palate, that tho' they make one particular *apple* the study of their whole lives, they shall die without knowing half so much of the matter as a *fruiterer's* apprentice at *stocks-market*: others, when they are got up into the *tree*, amidst plenty and variety, are curst with such a wanton appetite, that they cannot be content without tasting of every *fruit* they see; which makes such an *hodge-podge* in their bellies, that tho' they have eaten of every dish, yet they can judge of none: others stick to one or two sorts of *fruit*, but then they cram them down to that excess, that they either surfeit themselves, or drop asleep, and tumble down from the *tree*.

I will conclude with observing, that it is pity such a glorious *tree* should ever come to decay; at least as long as the art of man can preserve it; and yet it is at present, by the mismanagement and neglect of the persons appointed to look after it, in a very declining and ruinous condition: it is to be hoped therefore, since it is of such infinite service to the nation, that the KING or the PARLIAMENT will interpose in this matter, and send down proper persons, who understand *trees*, to re-

view it, and take all necessary measures to restore it to its ancient vigour.

## P O S T C R I P T.

Letters from Oxford say, That on *sunday* the seventh of this instant *May*, Dr. DELAUNE preached an excellent sermon upon HOLINESS OF LIFE, from these words, *Be ye holy, as he is holy*: And on the *sunday* following the reverend Dr. HOLE preach'd as good a sermon against COVETOUSNESS.

TERRÆ-FILIUS. N<sup>o</sup> XXXVII.

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—dabit Deus Huic quoque Funem.

*Vid. The Motto to MIST's Journal of Saturday last.*

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WEDNESDAY, May 22.



Whenever honest men quarrel among themselves, there never fails to be a set of villains who lie upon the watch, to pervert it to their own treacherous and destructive purposes; with instances of this the histories of all nations abound, and none more than those of our own.

It is allow'd by all impartial persons, who have any tolerable notions of liberty, and the *English* constitution, that the *stand* which was made by the then *honourable house of commons*, against King *CHARLES* the first, was just and well grounded; they were *patriots*, they were true *Englishmen*, and behav'd like honest *representatives* of their country, when they beheld the dearest rights of it just upon the point of being sacrificed to tyrannical counsels and arbitrary power.

But these laudable proceedings of the *parliament* were, in length of time, and by the implacable animosities of different parties, made use of by a few abandon'd wretches, to perpetrate the most astonishing and execrable villanies.

I will mention but one instance more, and that is still present amongst us.

The late *South-sea directors*, their aiders, abettors, and confederates have, by their unexampled mismanagement and corruption, brought universal calamity upon the nation, and upon themselves the universal resentments of their fellow-subjects; all hearts are fill'd with indignation against them, and all mouths with clamour and complaint; they have rouz'd up the genius of an injur'd people, and arm it with vengeance and fury; most of the *Counties* and *Boroughs* in *England* have, in their several *petitions*, express'd their abhorrence of these *miscreants*, and demanded justice and relief; the *PARLIAMENT* are vigorously pursuing them thro' all their dark *labyrinths* and *lurking holes*; and the *KING* himself has been graciously pleas'd to join with his oppress'd subjects in protesting against such *PARRICIDES* and *CONSPIRATORS*.

It is remarkable that the *WHIGs* have been more zealous and active upon this occasion than the *JACOBITES*; which has made the *latter* fondly imagine, that we are at last coming into their measures,  
and

and begin to entertain new hopes that the present distracted state of affairs, and the uneasiness of the people will incline them to a *change*, and draw them into the interest of their *popish* idol.

I have received repeated informations from Oxford, that this *unhappy miscarriage* is the darling topick of all their conversation and furnishes their pulpits, their coffee-houses, taverns, and common rooms with inexhaustible matter of railery upon the *present government*; they do not, as they ought, condole with their fellow-subjects upon this melancholly prospect, but take a secret ill-natur'd pleasure in the misery of their country, out of revenge to *those*, whom they call the authors of it.

I have likewise observ'd, that of late the *Chevalier* has been mention'd with an air of importance in our news-papers, as if he were really *some-body*; and many smart hints have been given to make people believe that there are certain private treaties carrying on between several *popish potentates* in his favour; one of whom, we are told, *has written a letter to the Chevalier de St. George; the purport whereof is not yet known.*

From all which it is pretty plain, that the *Jacobites* (whose name I thought would have been, long before now, buried with their *hopes*) think to make a good handle of our unfortunate divisions and distractions. They imagine that we are grown desperate and delirious under our present distress, and that we will join with them in any measures, whilst *the mad fit is upon us.*

If there had been any room to doubt of this, the renown'd Mr. *Mist* has taken an effectual method, in his last *saturday's weekly journal*, to convince us of it; by which we may perceive that he thinks the passions of the people are ripe enough for the alarm, and that there is no time left to *dally and mumble the thistles*; he therefore open'd his mind  
frankly



frankly to us, and declar'd, *that, next to seeing CHRIST in the flesh, he desir'd to see the RESTORATION.*

That these *vain* men may no longer continue in their mistake, I lay hold of this opportunity to assure them, (in the name of all considering WHIGS) that we cannot concur with them in this particular; that we have as bad an opinion of the PRETENDER, and as good a one of King GEORGE, as we had before the fatal *South-sea* scheme was established; that our resentments extend only to the *directors* and their *accomplices*; that we desire to see no RESTORATION, but that of *wealth*, and *credit*, and *publick happiness*; that we believe all these things can be RESTORED to us only by the continuance of the PROTESTANT SUCCESSION; and that therefore we will not be banter'd out it by FALSE PARALLELS, *vile irony*, and *rascally double entendre*.

We assure them, that we will take the King's royal word for it, that he had no hand in bringing these misfortunes upon us, and that he is sincerely concern'd for our relief; we therefore can, by no means, blame him, for what he could not help, and from which he is willing to deliver us.

Neither can we possibly apprehend how this RESTORATION, which good Mr. MIST so earnestly desires to see, will, in any measure, contribute to our advantage; we are grievously at a loss to understand how a vast addition of *new debts* (which must inevitably be the consequence of this *wish'd-for blessing*) will ease us from those we already groan under; unless the *old ones* are to be wip'd off to make room for the *new ones*, which many of us should not like at all; we are likewise at a loss to conceive how the *Church of England* (as ill used as she is present) will be in a whit better condition under a *popish nursing father*; and we cannot for our lives help doubting, whether the PRETENDER'S

DER's entry into LONDON would raise SOUTH-SEA stock even *one per cent.*

Furthermore, we say, that it has always been esteem'd a good maxim amongst us WHIGS, *out of two evils to chuse the least*; that we think even poverty much preferable to *bondage*; that we had rather dine at a cook's shop upon *beef, cabbage, and porter*, than tug at an *oar*, or rot in a dark stinking *dungeon*; and had rather have our *pockets pick'd* by a few roguish *stock-jobbers*, than put our selves under the power of arbitrary SYNODS and ecclesiastical INQUISITIONS.

Finally we declare, that we desire only justice upon those who have plunder'd us, and have no evil intentions against our KING, whom we are resolved, with our lives and fortunes, to protect from the malice of his enemies.

I hope this declaration will undeceive those men, who, because *some of us* are discontented with the present posture of affairs, think that we will run all their lengths to introduce tyranny, superstition, and imposture.

We will not, because our faces are a little scratched, knock our own brains out, to prevent their smarting.

As to the personal character of the man whom I have before mentioned, I shall say but little, since every body knows that he is only the tool of a party, and publishes whatever any mad malecontent sends him; but a *burnt child*, they say, *dreads the fire*; and methinks it is the most unaccountable stupidity and fool-hardiness, for any man, after he had receiv'd exemplary punishment for an offence of the same nature, to publish a libel so impudent and bare-faced, that even his *friends* and *well-wishers* are ashamed to vindicate it. But if he loves *stripes* and *imprisonment*, much good may they do him!

Mean

Mean while, let me congratulate my country upon the zeal, which the *honourable house of commons*, amidst their vigorous prosecution of fraud and corruption, have *unanimously* shewn for the honour of the King and his family, by seasonably animadverting upon a *villanous libel*, which tends to exasperate the minds of the people, and to rob us of the *only blessing* which we have to support us under our present calamities.



TERRÆ-FILIUS. N<sup>o</sup> XXXVIII.

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*Et spes & ratio studiorum in CÆSARE tantum!*  
 Juven.

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SATURDAY, May 27.



HAVING considered the consequences of Mr. Mist's *wishes* for a RESTORATION, should they take effect, with relation to *publick credit* and *national happiness*; I beg leave of my reader to offer a few more reasons, why I cannot come into this *scheme*; and if in these I should appear something more *selfish* than in my former ones, I say in my defence, that I cannot help agreeing with

an \* excellent writer upon a like occasion, that it is impossible for any man to be sincerely desirous of (or thankful for) any RESTORATION, in which his own interest (which is included in the interest of the publick) is not in some measure concern'd.

Now I cannot, after the maturest deliberation find out one instance in which the accession of the pretender to the crown of these realms would promote my own private interest, but quite the contrary. My spiritual interest it cannot, because I have conscientiously abjur'd him, and I am still conscientiously persuaded, that he has no manner of right to these kingdoms; and it cannot promote my temporal interest, because, in all likelihood, the halter, which is now preparing for my adversary's neck, might then unhappily be slipt about my own.

But supposing the best, that a gracious act of indemnity (which some of his friends would sweeten us with) should immediately pass upon this glorious turn of affairs, and save me, amongst ten thousand of my fellow-subjects, from the gallows; yet I should be terribly afraid of other consequences, which, tho' not equally fatal, would involve me in several difficulties.

I am, in the first place, very apprehensive that if this imaginary monarch should return in triumph to St. JAMES's, he would begin his reign with taking away the liberty of the PRESS, which is one of the most valuable liberties of an Englishman; we know that in all popish countries there is no such liberty allow'd; that in England it has been suspended in popish and popishly-affected reigns; and that, of late, whenever the friends of this attainted bigot have been uppermost, they have constantly endeavour'd, tho'

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\* See Bishop Hoadly's sermon before the house of lords, upon the 29th of May, 1716.

tho' in vain, to deprive us of it for ever. I cannot therefore so much as hope that *he* would continue to us this inestimable blessing, unless I could suppose, (against which supposition I have two or three private scruples in my mind) that, upon his arrival here, he would turn a good *protestant*, and a sound member of the *church of England*, as by law *establi'sh'd*; of which the *liberty of the Press* is the greatest support.

My judicious *adversary* cannot wonder at my zeal for the *liberty of the Press*, since he has told the world, that I make *two hearty meals a week* upon this one article of our present constitution.

I have also a *fellow-feeling* for an honest society of *tradesmen*, to whom every *author* has, or ought to have, a natural affection. the *booksellers of London and Westminster*; who, I fear, would be great sufferers, and many of them intirely ruin'd by this *antiquated reviv'd scheme*, which would infallibly make a dreadful havock in most of their Shops, and condemn to the unmerciful flames vast multitudes of *selling books* in all faculties, which have been written, during these last *thirty years*, against his (*pretended*) majesty, and his (*reputed*) father.

The *copies* of books are to these men as good as *landed estates*, and descend in the same manner from generation to generation; they are equally convertible into money, to set up their sons, and portion their daughters; I cannot therefore, without horror, think upon the misery and confusion which would be brought upon these people, if this *accursed project* should succeed, which would despoil them of their *copies* as well as their *books*.

I was sensibly affected with the concern of one of this profession, (more honest than wise) who, having read the famous *RESTORATION Journal*,  
came



came to me last week, and ask'd me, with tears in his Eyes, *Whether I thought there was any thing in it ?* *Alas !* said he, *if there is, I and my Family must go a begging; you know, Sir, my whole dependance is upon the copy of — and I am just now printing another edition of it,*

I hope I need not use any arguments to convince my *brother writers* of the *whiggish* class of the effects of this *popish* restoration, they have often represented them to their readers in the most glaring colours, and cannot therefore help perceiving them themselves. If they have the bowels of parents in them, and are not the most unnatural wretches upon earth, they cannot bear the thoughts of seeing their *pretty issue* dragg'd along the streets to a *popish* pile of faggots, and consumed amidst the insults and exclamations of a rascally Mob.

I am sure, for my part, I would rather bear any thing this world could lay upon me, than live to see my favourite boy TERRY (when he is grown up to a *volume*, and handiomey dress'd in a suit of *calve's-leather* cloaths, finely embroidered) lugg'd out of nurse *Francklin's* shop, and used in this barbarous manner.

And yet this I must see, if I live to see — what I am quite sick of mentioning.

This brings to my mind another evil consequence, which would give me some uneasiness; for, as my works would, in such a case, be destroy'd, so the design of them would also be frustrated; the *Reformation* of the universities, which I have so much at heart, would then be entirely laid aside, and the oppressors of the muses would be secured in whatever acts of tyranny they should please to commit.

At present, indeed, under a *protestant* government, this necessary undertaking is for a while suspended, and the engines of persecution are permitted

mitted to work on, till a more convenient opportunity offers it self to our governors to crush them: But violence will not always find *Toleration*; the most extensive *Mercy* may be wearied out with continual provocations; and if the forbearance of the magistrate is long exercised in vain, he has a *sword* to supply that defect.

Whereas, should a *popish idolater* become our king, all the grievances and corruptions, which we now complain of, would be so far from being redressed and reformed, that new grievances and new corruptions would be superadded to these; tyranny and oppression would grow every day more insolent, and every evil, which priest-craft and bigotry could invent, would be established in our *UNIVERSITIES*.

The discouragements and hardships, which the *WHIGS* meet with at *OXFORD*, for espousing the *present government*, are nothing in comparison of those which they would suffer under a *government* which would join with the *universities* against them; they now lose their *degrees*, their *fellowships*, their *interest*, and all the common privileges of society — But what is the loss of these *temporal goods* to what would befall them under an *arbitrary popish government*, the *loss of their religion*, and the *bondage of their souls*?

Perhaps it will be objected, that the *universities*, and *Oxford* especially, would have very little favour to expect from *one*, whose *reputed father* was deprived of his *crown* principally by their means, and whom himself they have so often solemnly *abjured*.

I confess, (for no body can deny this,) that *these passive obedient gentlemen* did, indeed, make a little trip in their allegiance at the *REVOLUTION*, by opposing king *JAMES*; but they have severely repented of that transaction with tears, contrition, and rebellion; they have plotted, they have drunk, they have  
prayed,

prayed, and (with their advocate Mr. Mist) they have earnestly wish'd for a RESTORATION.

If it should be ask'd farther, *why they continue to swear and abjure?* I answer in the words of a fellow of St. John's college, viz. *that they may hold their fellowships, keep rascally whigs out of their places, and be in a better condition to serve their lord and master KING J——s the third.*

For these reasons I believe that the *Chevalier* would freely pardon all their past offences, and graciously receive them into his favour; which is one good argument why all *whigs* should not receive him into their favour.

*Lastly*, I hereby enter my protestation against such a RESTORATION, out of the sincere respect which I have for that numerous body of *Coffee-house* politicians and *plebeian news-mongers*, who inhabit this isle, the brightness of whose parts, and the glibness of whose tongues would be lost to the world, under any other government but this. King CHARLES the second issued a proclamation against these *sipping, smoaking* statesmen, and would not suffer his long-headed, but inferior subjects, to assist him in the administration of his affairs; and I am afraid that his supposed *nephew* would follow his royal example herein, should it ever be in his power, and suppress the liberty of the TONGUE, as well as the liberty of the PRESS; both which we, at present, like freeborn Englishmen, enjoy in the utmost latitude: nothing is more common than to hear the weightiest concerns of the nation debated in these publick assemblies by young ratling *debauchees* and old doating *humourists*; to hear *prime ministers* of state accused of ignorance and mismanagement by city *prentices*, and *lawyers clerks*; and to see the king himself summon'd before this awful tribunal, and condemned by these able counsellors, as a person *ill advised*, and one who *knows nothing of our laws*.

Lec

Let no body think that I am speaking against the *true-born Englishman's* liberty to censure *great men* and judge of *publick affairs*; a liberty which I myself frequently take, to shew the singularity of my parts, and the profoundness of my judgment; especially in points; *which are generally approved, and in which all parties agree.*

For all these reasons, I hope that I shall be excused from entering into a *scheme*, which, as I have proved, tends to the destruction both of my body and my soul; and into which I cannot enter, without drawing upon my self the imputation of an *abandoned villain*, as well as an *egregious fool*.

In a few words; if justice cannot be executed upon the destroyers of our country, without rising in rebellion against KING GEORGE; and if there is no way to relieve us from the calamities which the SOUTH-SEA has brought upon us, but by sending for a *popish pretender*, I will not blush to declare that we cannot have too many SCREENS in the nation.



TERRÆ-FILIUS. N<sup>o</sup> XXXIX.

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*Hæ Tibi erunt Artes. —*

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WEDNESDAY, May 29.



Mongst all the various arts and sciences which are taught at our *universities*, the antient art of PUNNING has been always reckoned so considerable, that the two *learned sisters* have had almost as warm contests concerning their superiority in this branch of learning, as concerning their *antiquity* and *precedence*.

I wonder the author of the *art* of PUNNING does not mention the *universities* with more particular respect upon this occasion; since they have always been its fond *nursing mothers*, and brought it into that flourishing state, in which, amidst the decay of other sorts of learning, it at present continues.

It is a sufficient proof how much this stupendous *art* was formerly studied at the universities, that all sermons, before the *Restoration*, are embellished in every page with great numbers of the most exquisite PUNS; and a man, who was not blest'd with this happy talent, could not make a popular preacher, nor get any preferment; for our wise forefathers  
judged



judged of the merits of men by their abilities in this particular; and we have a famous story of a most sagacious and long-headed king, who gave a parson, in those times, two *bishopricks* at once for a *Pun*.

*Qualis Rex, talis Grex*; the common people borrow their fashions and their opinions from the court: and therefore it is no wonder that a punning monarch produc'd a race of punning and pun-admiring liege subjects: plain sense was esteem'd nonsense from the pulpit, which rung with *ambiguities* and *double meanings*; the poor sinner was mightily awaken'd to his duty by a pretty *pun*, and oftentimes owed his salvation to a *quibble* or a *conundrum*; the devil was jested out of his dominions, and heaven was crouded with religious *punsters* and *witals*.

Indeed the practice of punning in the pulpit is at present somewhat abated; Dr. SOUTH being, I think, the last learned divine that is eminent for his *spiritual joking* to save souls. But it is not yet wholly disused; especially when the perverseness of the times will not permit the good man to deliver his meaning *plainly* and *explicitely* to his congregation.

Thus, the reverend Mr. Wharton on the 29th of May, 1719, told us in a very emphatical manner, that *justice*, (amongst other great wonders which it performs) RESTORETH all things; and I have heard of another orthodox pastor, who chose for his Text, (which, by way of preamble, he told us was the *word of God*;) JAMES the *third*, and the *eighth*.

From hence it appears, that PUNNING is not intirely banished from the pulpit, it being frequently made use of, on great *emergences*, to secure the *function* in the execution of their *duty*, and even sometimes purely out of waggery and wantonness.

Some

Some persons have alledg'd very positively, in vindication of the *clergy* herein, that this *pun-ick* art is of divine institution, and have produced several instances out of the *old* and *new testament*, to prove their assertion; but, as it is not the proper business of *laymen* to decide in these cases, I will leave it to the determination of the *proper judges*.

But, altho' it is not quite so common in the *pulpit* as it has been formerly, never did this *facetious Art* (and I wish I could say the same of all other arts) flourish in such perfection as it does in *private clubs* and *merry meetings*; where it heightens the pleasures of conversation, gives us a quick *goust* to the *toast*, a flavour to the *wine*, and a relish to the enjoyment of our friends.

How many long *summer days* and *winter evenings* have I spent at OXFORD in this witty and delightful manner? How was I pleased, tho' I was no great *artist* my self, to hear my jovial companions display their *ambiguous* capacities against one another? What a sensible pleasure was it to behold the sheereft wit bandied about in so lavish a manner?—O! OXFORD! thou *British* paradise! what ravishing delights dost thou pour forth to thy children! What *egregious* children hast thou to boast of?

—*Et hac olim meminisse juvabit.*

I was acquainted with two gentlemen there, very ingenious in this way, who used to afford me abundance of entertainment; they would *pun* and *re-pun*, in several languages upon each other, and beginning with the *church*, would go on without any hesitation, in an uninterrupted line of *quibbles*, till they brought it to a *wheel-barrow*, or any other word, which the company should mention.

To

To say more upon this subject, with relation to the universities, would be very impertinent; what I have said already may be thought needless; the world have been long ago convinced of *their* dexterity in this particular, not only by persons daily coming from thence, who distinguish themselves in it with great applause, but also by the publication of a very popular book call'd the OXFORD JESTS, which has met with that universal success from the publick, that it justly deserves.

As a supplement to this book, I will divert my reader with a few more *jest*s, *bull*s, and *puns*, of a later date; and I do hereby authorize and empower the *proprietor* thereof to add them to the next edition of that incomparable collection: in conformity to which gracious commission, I shall take care to relate them in the same stile and method, as near as I can.

*A Supplement to the OXFORD Jests.*

A man, who liv'd just by a *pound* in OXFORD and kept an ale-house, put upon his sign these words (*viz.*) *Ale sold here by the POUND*; which seduced a great many young students to go thither out of curiosity to buy *liquor*, as they thought, by *weight*; hearing of which, the *vice-chancellor* sent for the *landlord* to punish him according to *statute*, which prohibits all *ale-house-keepers* to receive scholars into their houses; but the fellow being apprehensive what he was sent for, as soon as he came into the *vice-chancellor's* lodgings, fell a *spitting* and *spawling* about the room; upon which the *vice-chancellor* ask'd him in an angry tone, *what he meant by that?* Sir, says the fellow, *I am come to clear my self.* Clear your self, *Sirrah!* says the *vice-chancellor*; but I expect that you should clear your self in another manner; they say that you sell ale by the pound. No, indeed,

D

Mr.

Mr. Vice-chancellor, replies the fellow, *I don't. Don't you*, says the vice-chancellor again, *how do you then?* *Very well*, replies he, *I humbly thank you*, Mr. vice-chancellor; *pray how do you, Sir?* *Get you gone*, says the vice-chancellor, *for a rascal*; and turned him down stairs. Away went the fellow, and meeting with one of the proctors, told him that the vice-chancellor desired to speak with him immediately; the proctor in great haste went to know the vice-chancellor's commands, and the fellow with him, who told the vice-chancellor, when they came before him, *that here he was. Here he is!* says the vice-chancellor, *Who is here?* *Sir*, says the impudent ale-house-keeper, *you bad me go for a Rascal*; and lo! *here I have brought you one* — But the poor fellow paid dearly for his jokes; his licence was taken away, and he was committed to the castle prison.

A formal fellow of Hart-hall going to see an acquaintance of his at Baliol College made a thousand scrapes and cringes; upon which, said his friend, Lord, Tom, *thou art just like a tree. How so?* said the other. *Why because*, says he, *you are so full of your BOUGHS, i. e. BOWS.*

A learned divine, of Lincoln college, seeing a very large stone lying in the High-Streets, when the new church was building, asked a friend of his, *whether that stone was brought all at once?*

At another time the same learned person having observed that a young scholar of the same college, who lay over his head, came frequently down stairs, went to his tutor and told him, that such a pupil was the idlest young fellow in college; *for*, says he, *I am sure where he goes into his room once, he comes out ten times.*

A young fellow of Baliol college having, upon some discontent, cut his throat very dangerously, the MASTER of the college sent his servitor to the buttery-book to sconce (that is, *fine*) him five shillings;

lings; and, says the doctor, tell him the next time he cuts his throat, I'll sconce him TEN.

When Dr. MAUNDER was vice-chancellor, the famous Dr. Sacheverel (who was then master of arts) voted against something which Maunder would have carried; upon which says Maunder, *magister, tuum suffragium non tibi*; that is, Sir, your vote won't go; Sacheverel reply'd, *magister, vice-cancellarie, meum suffragium habet tot pedes quot tuum*; that is, Mr. vice-chancellor, my vote has as FEET as yours.

A famous preacher of Corpus Christi college had prepared a tickling sermon to preach before the university, in which he was very severe upon the soldiers, who were then quartered in OXFORD, and called red the devil's livery; but, by mistake, he preached it upon a scarlet day, when the vice-chancellor, and all the doctors go to church in red.

A gentleman commoner of St. John's walking in the grove belonging to that college, upon a fine cool moon-shiny night, spoke to his friend in the following manner; *What fine walking is here? I wish that there was no Sun, that we might walk all day long by Moon-light.*

When TERRÆ-FILIUS first came out, and was, publish'd but once a week, some gentlemen of St. John's college were speaking of it; *Ah, says Jack Pimp, 'tis weakly, i. e. weekly malice.*

The reverend Dr. DELAUNE having lately preached an excellent sermon, against the bishop of BANGOR, before the university, a gentleman of Christ's Church was heard to say, *that he thought the Doctor was to be applauded*; for, added he, *the bishop ought to be de-lawn'd.*



TERRÆ-FILIUS. N<sup>o</sup> XL.

*Sed multi mortales, dediti ventri, atque somno, indocti, incultique, vitam, sicuti peregrinantes transiere, quibus profecto, contra naturam, corpus voluptati, anima oneri fuit, eorum ego vitam mortemque juxta astumo; quoniam de utraque filetur.*  
Salust.

SATURDAY, June 1.



ALL our last news Papers mention the following article, *viz.* They write from OXFORD, that Dr. Pudsey, one of the senior fellows of Maudlin college, died there last week, aged near an hundred Years.

This gives me an opportunity of discoursing upon what I have always thought one great error in the institution of most colleges; which I will do with only this preface, That I hope no body will think I design, in what I shall say, to reflect on the deceased old gentleman before mention'd; of whom I never heard any manner of evil; but, on the contrary, one circumstance, which will be always remember'd to his honour, *viz.* that he was one of those fellows of *Maudlin* college, who oppos'd king JAMES the second, when he would have obtruded a *popish president* upon them in an arbitrary manner.

The

The original design of endowing colleges, was undoubtedly this, to support such persons as could not bear the charges of a learned education themselves, till they were able to shift in the world, and become serviceable to their country; for this reason all *scholars* and *fellows* (of most colleges at least) are obliged to take an oath, that they are not worth so much *per annum de proprio*, in some colleges more, and in some less; but in all colleges the meaning of the oath is the same, that no person shall have the benefit of the *foundation*, who can live without it; but this oath, like other oaths, is commented away, and interpreted so loosely, that, at present, it does not exclude persons of *four* or *five hundred* pounds a year.

If therefore colleges were founded (as beyond all contradiction they were) for the maintenance and education of indigent persons, till they were in a capacity of maintaining themselves, and no longer; I think it would have been prudent in the *Founders* of these societies to have suffer'd no persons to be *fellows* of their colleges above such a term of years; at the end of which it might be presum'd that they would be able to provide for themselves in some profession or other; suppose the term were limited to *ten* or *twelve* years; a man of tolerable parts and of a common apprehension, might in that time, qualify himself for almost any business in the world.

The advantages which would flow, from such a limitation, to learning and the commonwealth are so palpable, that at the bare mention of it, no body can be at a loss to perceive them; it would inevitably quicken the succession of *fellows*, encourage their industry, and supply the nation with, at least, twice the number of persons, fit to serve in all employments, which the universities do at present.

I can think of only this objection, which can be made against what I have said, that several persons of the most enlarged capacities, and the most unwearied application, might, upon such a foundation, either through want of friends, or the prevalence of faction, be reduced to beggary, *by being obliged to quit their fellowships* (which are, perhaps, their ALL) *at the expiration of such a term.*

This *objection*, at first sight, has some weight in it; but if we examine it thoroughly, it is not so considerable as it seems; for what law, what government did the art of man ever frame, which was not attended with some inconveniencies? If we will not be content with any model of society, but what is absolutely perfect, we may continue in a state of anarchy, as far as I can see, to the end of the world.

The best way to judge of two schemes, is to compare them together, with the advantages and disadvantages, which follow from each of them. The advantages which would accrue to society from a *limited foundation* are undeniable; and the only disadvantage, which I can apprehend from it, is *that* which I have mention'd, and stated in its utmost strength. Let us therefore, on the other hand, consider what advantages and disadvantages arise to the publick from the present establishment of the *universities*.

When any person is chosen fellow of a college, he immediately becomes a *freeholder*, and is settled for life in ease and plenty; provided only that he conforms himself to the ceremonies and caprices of the place, which very few will stick at, who delight in such an indolent and reclusive state; at first, indeed, he is oblig'd to perform some insignificant, superficial exercises, and to get a few questions and answers in the sciences by rote, to qualify him for his DEGREES; but when *these* are obtain'd, he wastes the rest of his days

days in luxury and idleness; he enjoys himself, and is dead to the world; for a *senior fellow* of a college lives and moulders away in a supine and regular course of eating, drinking, sleeping, and cheating the *juniors*.

If this was not the original intention of the *Founders*, but an unforeseen corruption of posterity, it ought to be regulated; if it was their intention, I desire to know whether the publick is obliged to them for establishing such nurseries of *drones* and *caterpillars*, to prey upon it? It is not only scandalous, but dangerous for any nation to encourage idleness; useless members of society are commonly hurtful members; such is the depravity of mankind, that when they have nothing else to do, they will be plotting of mischief. As humble as the *hermit* may appear in the cell, his breast is often big with deep designs, and though he fixes his eyes upon the ground, he is perhaps contriving in his heart the downfall of mighty emperors, and the overthrow of flourishing kingdoms.

In many colleges the *fellowships* are so considerable, that no preferment can tempt some persons to leave them; they prefer this *monastick*, and (as they call it) *retired* life to any employment, in which they would be obliged to take some pains, and do *some good*.

If therefore the same objection should return, *that it would be very hard to send several ingenious gentlemen a starving; which would be the case if they must quit their fellowships at any fixed period of time*; this, at least, must be allowed me, that no person ought to hold his *fellowship*, after he has refused any other preferment of an higher value.

How contrary to this is the practice of OXFORD? Not content with over-grown *fellowships* for life, and college-offices, they have lately found out a method of augmenting them with good *livings*, which, according to *statutes* and prescription, are *untenable* together. They seem apprehensive by this, that their

*Founders* benefaction will grow too diffusive, and are willing to check the torrent, of *succession*, which is like to pour in upon them.

Dr. WILY, who for his *meekness* bears the name of *Moses*, has been two or three years in possession of a *living*, which, according to *statute*, vacates his *fellowship*; but for his signal services to the Head of the college, and his eminent probity, the *statute* is dispensed with, and he now holds them together.

Dr. MILVINS, upon this, said he would give his vote, that every *senior-fellow* in the college should have a *living* tacked to his *fellowship*; for which he gave this reason, *that he might not be obliged to keep company with a parcel of young upstart masters.*

Under this head, I will mention another corruption in the universities, which clogs the succession of colleges, and is grown very enormous. When a *college-living* falls, the person chosen to succeed (who is usually the *senior-fellow* of the college, or if he refuses it, the *next senior*) is allowed a year of *grace* (as it is called,) at the end of which he must resign either his *living* or his *fellowship*, as he thinks best; but, at present, several persons make use of this indulgence to pocket up a little money: they accept of *livings*, which they do not intend to keep any longer than one year; when, having received the revenues of that year, they throw it up to the next, who perhaps does the same. I have heard that, in a certain college in OXFORD, it was a common thing for a *living* to descend in this manner from the *senior fellow* to the *junior* of all; every one had a year's *grace*, and a year's income, till it came down to the last, who was obliged to serve it. But this was taken notice of, and stopt in that college.

In other colleges it is still practised; Dr. BRIMSTONE of St. JOHN's has kept a *living* in this manner almost a year, and designs shortly to throw it up, unless the college will dispense with his holding it with his *fellowship*



*lowship*, as in the case of Dr. WILY, concerning which we can as yet assert nothing positively.

I have nothing to say against allowing a *year of Grace*; but methinks if, upon tryal, the person presented to a *living* does not like it, he ought not to sink a year's revenue.

What I have said upon this subject will, I believe, have little effect; but I am sure that it is just and reasonable.



## TERRÆ-FILIUS N<sup>o</sup> XLI.

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*—Annorum elementa meorum*

*Et memini, & meminisse juvat. —*

Statius,

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WEDNESDAY, *June 5.*

*Oxford, June 2. 1721.*

TO TERRÆ-FILIUS.

Dear TERRY



send you this tragi-comical packet, containing a literal account of some of my university adventures, and hope 'twill be welcome, as it comes from a zealous *Constitutioner*. To cut short my preamble, I was one of those *whig gentlemen-commoners* whom the *West-Saxons* had a huge mind to

D 5

have

have knock'd o'th' head, if general PEPPER's seasonable assistance had not spoil'd their longing.

The admirable conduct of that gentleman in surprising and quelling a city so universally disaffected, will, no doubt, in some future unprostituted, ungarbled history of a *Rebellion*, meet with its due encomium ; for my part, tho' I verily believe I owe my life to him, I dare not attempt it.

Your friend Mr. *Mist*, or his friend *Daniel D—oe*, or his reverend friend the author of the *Scourge* (that other *true born Englishman* ! ) or the reverend Dr. *B—r* of *Christ-Church* college in *Oxford*, was pleas'd to say, That next to having beheld CHRIST in the flesh, he would wish to see the RESTORATION. I would not willingly comment on a blasphemous, as well as traiterous expression. I can't however help saying, that one could not, in the world, have seen a more lively emblem of the *Resurrection*, than was to be seen at the time of that *General's* march into *Oxford*.

Far be it from me to speak lightly of that great, that dreadful day ! — Let their whipping *Colonel*, alarm'd in his bed, running away half naked, and calling on the walls and monks of *MAGDALEN* to shelter him ; let the *SCULLS*, who, secure (as they thought) and triumphant in their guilt, laid themselves down to rest, in hopes of a *far different kind of rising*, when awakened by the King's trumpets, tell us how great were their terrors ! Let the *loyalists* declare how unexpected, how ravishing was their joy ! — and I shall be excus'd the comparison.

Some time before this *joyful entry*, three gentlemen of the *Constitution Club* were forced to fly. A few of us kept the field, and, by the assistance of some honest captains, withstood, confronted, and got the better of our adversaries. For 'tis an old observation, and what made *SORBIERE* call all *Englishmen* cowards,

cowards, *that an OXFORD BULLY is of all creatures in the world the most easily frightened.* \*

That doughty and renown'd knight, Sir *Boukephalus*, with two or three associates, ventur'd indeed to kick a dissenting minister out of a coffee-house about this time, and were old dogs at a treasonable bumper; but then they had no relish for *cold iron* in their bellies—Tho', o'my conscience 'twould have done 'em no manner of harm, their *guts* being gone a very far journey, and (if we may believe the proverb) in a much *higher* situation.—However, as *PINKY* says, *methinks I would fain see the inside of the puppies, to be the better satisfy'd.*

And now the scene was altered. We could walk the streets without fear of being *stoned*, had no occasion for *pocket-pistols*, and, thanks to the soldiers, might now and then drink the King's health, without being *fined* for it.

One only inconvenience remain'd; because in gratitude we kept company with officers, (less conversant indeed in metaphysics,) but men of ten times more sense, truth, loyalty, and good breeding than themselves, our *academical inquisitors* gave us the denomination and degree of *Rakes*, and members of the *red-coat club*.

Rakes! Be it so—One agreeable reflection at least we can make, that whilst they were wickedly prevaricating with heaven, dubbing Sir CON to affront a Government, which they had sworn to maintain, and *bringing down their grey hairs with perjury to the grave*; we, in the midst of persecution, in our tender years, in the bloom of our youth, boldly distinguished our selves by a religious regard to our oaths, king, and country. Thus, pardon the expression,

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\* *Sorbiere's Journey to England, English Translation, pag. 8*

pression, we Rakes were meriting paradise, and the reverends — I won't name it — in this world, be it the *pillory*. — I grieve to say that some of them have met with other sorts of preferment. I am,

Dear TERRY, &c.

B. C.

*Iter* ACADEMICUM; or,

*The Gentleman-commoner's matriculation.*

**B**eing of age to play the fool,  
With muckle glee I left our school  
at *Hoxton*,

And mounted on an easy pad,  
Rode with my mother and my dad  
to Oxon.

Conceited of my parts and knowledge,  
They enter'd me into a college *ibidem.*

The master took me first aside,  
Shew'd me a scrawl, I read, and cry'd  
*Do Fidem.*

Gravely he shook me by the fist,  
And wish'd me well — we next request  
a Tutor.

He recommends a staunch one, who  
In *Perkin's* cause had been his Co-  
-adjutor.

To

To see this precious stick of wood,  
I went (for so they deem'd it good)  
in fear, Sir;  
And found him swallowing loyally  
Six deep his bumpers, which to me  
seem'd queer, Sir.

He bade me sit and take my glass,  
I answer'd, looking like an ass,

I, I can't, Sir.  
Not drink! — you don't come here to pray!  
The merry mortal said by way  
of answer.

To pray, Sir! No — my lad, 'tis well,  
Come! here's our friend *Sach—ell!*  
here's *Trappy!*

Here's *Ormond! Marr!* in short so many  
Traitors we drank, it made my *Crani-*  
*um nappy.*

And now the company dismiss  
With this same sociable priest,  
or fellow,

I sallied forth to deck my back  
With loads of *Tuft*, and gown of black  
*Prunello.*

My back ecquipt, it was not fair,  
My head should 'scape, and so as square  
as *chess-board.*

A cap I bought, my skull to screen,  
Of cloth without, and all within  
of *paste-board.*

When metamorphos'd in attire,  
More like a parson than a squire  
th' had drest me;

I took my leave with many a tear  
Of *John* our man, and parents dear,  
who blest me.

The



The master said they might believe him,  
So righteously (the Lord forgive him!)  
he'd govern.

He'd shew me the extreamest love,  
Provided that I did not prove  
too stubborn.

So far, so good — but now *fresh fees*  
Began, (for so the custom is,)

my ruin,  
Fresh fees! — with drink they knock you down,  
You spoil your cloaths; and your new gown  
you spue in

I scarce had slept — at six — tan tin  
The bell goes — servitor comes in,  
gives warning.

I wish'd the scoundrel at old Nick,  
I puk'd, and went to prayers damn'd sick  
that morning.

One who could come half drunk to pray'r  
They saw was entered, and would swear  
at random;

Would bind himself, as they had done,  
To statutes, tho' he could not un-  
derstand 'em.

Built in the form of *Pidgeon-pye*,  
 "A house \* there is for rooks to lie  
 and roost in.

Thither to take the oaths I went,  
My Tutors conscience well content  
to trust in

## Their

• The Ib---re.

Their laws, their articles of grace  
*Forty*, I think, (save half a brace,)

To swear to; swore, engag'd my soul,  
 And paid the *swearing-broker* whole

Full half a pound I paid him down,  
 To live in the most p——d town

May it ten thousand cost *Lord Phyz*,  
 For never forwarding its vis-

itation.



TERRÆ-FILIUS. N<sup>o</sup> XLII.

*Cum par sit, ut qui GRADIBUS Academicis honestari  
 cupiunt, eorum etiam diligentia, in cultu ingeni  
 capeffendo, publice sit perspecta; statutum est. &c.*  
 Oxon Statut.

SATURDAY, June 8.



*S* *university* DEGREES are supposed to be  
 the badges of *learning* and *merit*, there  
 ought to be some qualifications requisite  
 to wear them, besides *P—y*, and *Tr—n*,  
 and *paying a multitude of fees*; which  
 seem to be the three principal things insisted upon  
 in *four universities*.

Indeed,

Indeed, they have long, tedious *forms*, which they call *exercises*, thro' which every candidate for a *degree* must pass, before he is invested in the *convocation-house*: but, by the same rule that the vulgar esteem him a deep *scholar*, who has gone thro' these *forms*, they may esteem the city *buff-coats*, who took *Lisle* in *Bunhill-fields* gallant foldiers and experienced *leaders*.

These scholastick exercises may be divided into four branches, *viz.* *disputations*, *frequenting publick lectures*, *examinations*, and *determinations*.

I have explained the manner of their *disputations* in a former paper, and have shewn them to be nothing but the repetition of long *strings* of threadbare syllogisms upon some ridiculous, obsolete, and unedifying questions in *logick*, *metaphysicks*, and *school divinity*, which a *fresh-man* can do, as well as the oldest *doctor* in the university.

It is also required, by *statute*, of all *candidates*, that they have been *constant hearers* of the *publick lectures* in those faculties, in which they stand for *degrees*; for instance, every candidate for the degree of *batchelor of arts* is obliged for one whole year, from this first entrance into the university, to be present at the *grammar lecture* twice every week, *viz.* on *Tuesdays* and *Fridays*; and at the *rhctorical lecture* on *Mondays* and *Thursdays*; after the end of the first year, 'till he is presented to his *DEGREE*, he is obliged to attend the *logical lecture* every *Monday* and *Thursday*; and the *moral-philosophy lecture* every *Tuesday* and *Friday*; and from the end of his *second* year, until one whole year after he has taken his *batchelor's degree*, he is obliged, according to the *Savilian statutes*, to attend the *geometry lecture* every *Wednesday* and *Saturday*.

In other *degrees*, the same attendance is required at the *publick lectures* in other faculties; for all which,

par.

particular places are appointed by the statutes of the university.

I doubt not, my reader will be surpriz'd at this, after I have complain'd that no qualifications for *degrees* are required as to the *learning* of the candidates; and will readily ask what more prudential method could possibly be taken to exclude all *unqualify'd* persons, than this is? But his astonishment will abate, when he finds that the *candidates* are so far from attending, as is strictly required by statute, upon these *lectures*, that there are no such lectures read in any of the faculties, except *musick* and *poetry*, as hath been observed in a former \* paper.

And yet, before any person can obtain his *degree*, he is obliged to supplicate (by the person who proposes his *grace*) for a *dispensation* for his non-attendance at these lectures; such is the modesty of the *Dons*, that they neglect their *duty*, and oblige the fellows to ask *pardon*, and pay for it.

It cannot therefore be argued any where, but in the *convocation-house* at OXFORD, that a person deserves his *degree*, because he *ought* to deserve it; the best laws, when they become *dead letters*, are no laws; and a *qualification*, which is dispensed with, is no *qualification*.

*Examination* is the next test required of every candidate; let us therefore see whether there is any thing more in this, than in the others.

The *statute*, which enjoins this ceremony, begins with this preamble, "That the congregation of *Regent-masters* may be the better appriz'd of the learning and proficiency in good letters of all persons who take *degrees* in *arts*:— It is enacted, that every one, before he is admitted to supplicate for  
" his

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\* *Vide* Numbr. X.

“ his grace, shall undergo the examination of a Regent-master.

The person to be *examined* is obliged, the day before his *examination*, to affix a *programma* on several publick places in the university, signifying his *name*, what *college* he belongs to, and what *degree* he *stands for*.

The *place* appointed for these *examinations* is the *natural philosophy school*, (one of the most publick places in the university) the *hour* from *nine* till *eleven* in the morning, during all which time the candidate is obliged to stay there; and again from *one* in the afternoon, if the *examiner* thinks fit, as long as he pleases.

The *arts* or *sciences*, in which the candidate is to be *examin'd*, are those in which, according to the statutes of the university, he is obliged to *hear publick lectures*: besides which, he is to be *examin'd* in the *Classics*, and to return all his answers as fluently and properly in *Latin*, as he could in his *mother tongue*.

These *examiners* are (or ought to be) appointed by the *senior proctor*, who administers an *oath* to them to this effect.

“ That they will either examine, or hear examined, all candidates, that fall to their lot, in those arts and sciences, and in such manner as the statute requires.

“ Likewise, that they will not be prevail'd upon by intreaties or bribes, or hatred or friendship, or hope or fear, to grant any one a *testimonium*, who does not deserve it, or to deny it to any one that does.”

Now this, again, looks all very fair and satisfactory: but let us examine the practice, not the theory; the execution of the statutes, and not the statutes themselves.

The meaning of the statute in ordering the candidates to be *examined* in those *arts* and *sciences*, in which



which they were obliged to attend *publick lectures*, was (I suppose) to see whether they had attended them diligently or not; for, if those lectures were duly kept up, and the young students frequented them, their *examination* would be an easy task, tho' perform'd with the utmost rigour, which the statutes require: but as these lectures are laid aside, as very few Tutors take care to instruct their *pupils* in any thing but a little *humdrum* *logick*; and as very few young fellows are disposed to study more than they are obliged to do, they have found out a new method of performing this *publick exercise* with great fluency, and very little pains.

As I told my reader, that for *disputations* they have *ready-made* strings of *sylogisms*; so for *examination*, they have the *skeletons* of all the arts or sciences, in which they are to be examined, containing all the questions in each of them, which are usually asked upon this occasion, and the *common answers* that are given to them; which in a week or a fortnight they may get at their tongue's end. — But is this a sufficient mark of intrinick learning? Is this a proper qualification for *university* degrees? — Many a *school-boy* has done more than this for his *breaking-up task*!

Several ingenuous candidates have confess'd to me, that they never studied an hour, nor look'd into any system of the *sciences*, 'till a month before they were *examined*.

How well the *examiners* perform their duty, I leave to God and their own consciences; tho' my shallow apprehension cannot reconcile their taking a *solemn oath*, that they will not be prevailed upon by *intreaties*, or *bribes*, or *friendship*, &c. with their actually receiving *bribes*, and frequently granting *testimoniums* to unworthy candidates, out of *personal friendship* and *bottle acquaintance*.

It

It is a notorious truth that most candidates get leave of the *proctor*, by paying his man a crown, (which is called his *perquisite*,) to choose their own *examiners*, who never fail to be their old *cronies* and *toping* companions. — The question therefore is, whether it may not be strongly presumed from hence, that the candidates expect more favour from these men, than from strangers; because otherwise it would be throwing away a *crown* to no purpose; and if they do meet with favour from them, *quare*, whether the *examiner* is not prevail'd upon by intreaties or friendship?

It is also well-known to be the custom for the *candidates* either to present their *examiners* with a piece of gold, or to give them an handsome *entertainment*, and make them *drunk*; which they commonly do the night before *examination*, and sometimes keep them till morning, and so adjourn, *Cheek by Jowl* from their *drinking room* to the *school*, where they are to be *examined* — *Quare*, whether it would not be very ungrateful of the *examiner* to refuse any candidate a *testimonium*, who has treated him so splendidly over night? and whether he is not, in this case, prevailed upon by *bribes*?

When these and some more trifling exercises are perform'd, any person is intitled to his *batchelor* of arts *degree*, provided he has been *four years* (or *sixteen terms*) a member of any *college* or *hall*, and has not, by his *morals*, rendered himself obnoxious to the *university*; of which I shall treat in my next paper.

But though a candidate obtains his *grace*, and is presented to his *batchelor's* (in arts) *degree*, and wears the habit suitable to it; yet he is not properly a complete *graduate* until the *Lent* following, when he is obliged to perform certain other exercises, called his *determinations*, under the penalty, that if he neglects this, the *grace* before granted him shall be *revoked*, unless

unless he meets with some impediment, which the *vice-chancellor* and *proctors* shall approve of; in which case his *determination* may be deferred to the *Lent* following, under the like *penalty* — for this reason I have placed *determination* amongst the exercises requisite for a *batchelor* of *arts* degree.

The manner of this *determination* is as follows.

All persons, that have taken their *batchelor* of *arts* degree since the *LENT* preceding, are obliged to dispute twice in one of the publick *schools* which the *Collectors* (whom I will presently describe) shall appoint, and go to prayers at St. Mary's church every *Saturday* morning; these *disputations*, which are just like other *disputations*, are so ordered, that they last all *Lent-time*.

The *Collectors* (who are two in number) are chosen out of the *determining batchelors* by the two *proctors*, each *proctor* chusing one; and their business is to divide the *determiners* into certain *Classes*, and to appoint to every one what *school* he shall dispute in; which he is to dispose in such a manner, that some of them may come up in all the *schools* every *Monday, Tuesday, Wednesday, Thursday, and Friday*, (excepting *Holidays*) from the beginning of *Lent* to the end of the *term*.

For this purpose they draw a *scheme* (which is printed and sent to every college) in which the names of all *determiners* are placed in several columns; and over-against them, in other columns, the *days* when, and the *schools* where they are to respond.

Some of these days are called *gracious days*, because upon them the *respondent* is not obliged to stay in the *schools* above half the time, which *respondents* upon other *days* are; and some of the *schools* are esteemed better than other, because more private; but the *first* column and the *last* column in the *scheme* (which contain the names of those who are to come

up

up the *first* day and the *last* day, and which is called *posting* and *dogging*) are esteemed very scandalous.

The *Collectors* therefore, having it in their power to dispose of all the *schools* and *days* in what manner they please, are very considerable persons and great application is made to them for *gracious days* and good *schools*; but especially to avoid being *posted* or *dogged*, which commonly happens to be their lot who have no *money in their pockets*.

The *statute* indeed forbids the *Collectors* to receive any *presents*, or to *give any treats*; but the common practice is known to be directly against the *statute*; every *determiner* (that can afford it) values himself upon presenting one of the *Collectors* with a *broad (piece)* or *half a broad*; and Mr. *Collector*, in return entertains his *benefactors* with a good supper, and as much wine as they can drink, besides *gracious days*, and *commodious schools*.

I have heard that some *Collectors* have made *four-score* or an *hundred guineas* of this place.

This to me seems the great business of *determination*; to pay money, and get drunk.

Thus I have given the reader some account of the exercises requisite to a *batchelor of arts degree*; in other *degrees* the corruptions are the same, and the exercises requisite to taking them equally neglected, or equally insignificant.

To conclude: I hope no body will be, for the future, surprized, when they read many empty and stupid volumes, dignified in the title pages with these illustrious letters, *A. B. A. M. L. L. B. L. L. D. B. D. S. T. P. &c.*

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TERRÆ-FILIUS. N<sup>o</sup> XLIII.

*Defendit numerus junctaque umbone phalanges.*  
Juven.

WEDNESDAY, June 12.



F the cause of HIGH-CHURCH be not the very worst cause in the world, it is impossible that it should ever fail, being so strongly surrounded with temporal encouragements without, and secured with early-imbib'd prejudices within; wealth, titles, and dignity are its faithful allies; and its only enemies are beggarly *truth* and naked *honesty*.

How this *minion* of the multitude. (which notwithstanding is the *curse* of the multitude) is supported in all *popish* countries, and in too many *protestant* ones, is the melancholy theme of numberless writers; fire, sword, and dungeons are the dreadful executors of its bloody will and pleasure; it breathes nothing but devastation and misery all around it; *it binds nobles in chains, and princes in links of iron.*

I do not intend to enumerate all the *strong holds* of this prevailing *mob-cause*; but only (as the design of my paper leads me) to point out those advantages which



which arise to it from the present establishment of our *universities*.

I shall begin with the method of taking DEGREES, which may serve as a supplement to what I have offer'd, in my last upon that subject.

In that discourse I consider'd only the *exercises* perform'd for *degrees*; and endeavour'd to prove, that some stricter test of merit ought to be required of every candidate: but this is not the only thing to complain'd of; for as these perfunctory exercises often confer *degrees* on the most worthless, who will conform to the prevailing opinions of the place; so, on the other hand, the same exercises, more rigidly perform'd, join'd with the strongest abilities, and most un sullied probity, will not intitle *some other* men to them, who think themselves obliged to dissent from their brethren in points of *speculation* or *practice*.

This is certainly blame-worthy in all publick nurseries, where learning and industry ought to be encourag'd, consider'd abstractly from the caprices and differences of mankind in matters in *government* and *religion* — But I am to prove what I have asserted.

There is in the university of OXFORD (and, for ought I know, in CAMBRIDGE too) a dreadful register, call'd the BLACK-BOOK, (because no person, whose name is enroll'd in it, can stand for his *degree*;) which the *proctors*, for the time being, keep in their custody, and can put any body into it at whom, whether justly or not, they shall take offence. This was at first design'd to punish refractory persons and immoral offenders; but at present it is made use of to vent party spleen, and is fill'd up with *Whigs*, *Constitutioners*, and *Bangorians*.

So long as the university has this rod in her hand, it is no wonder that *High-Church* triumphs over her most *powerful adversaries*; nor can we be at all surpriz'd

priz'd that *Whiggism* declines with the *Constitution Club* in OXFORD, when we behold people stigmatiz'd in this *Black-Book*, and excluded from their *degrees* for *soberly rejoicing upon king GEORGE's birth-night, and drinking his majesty's health.*

Under the present *Proctors*, we need be under no apprehensions; *one* of whom (the reverend Mr. *Vizard*) I have the honour to know, and I know him to be a person of the most unbiass'd integrity and immoveable zeal against all sorts of *tyranny* and *corruption*; he detests all *indirect* practices himself, and will not *join* with *those*, who delight in plunder and rapine; his own hands are clean, and he will not communicate with the unclean: I doubt not that his colleague deserves the same character; so that I am perfectly easy under their administration; but in other less unpolluted hands, what mischiefs and oppressions in the republic of learning may not such a terrible *engine* bring forth?

But supposing that a person has the good fortune to live three or four years in the university, without incurring the displeasure of either of the *Proctors*; yet if he has disoblig'd any other person, who is a member of the *Convocation*, his case is little better; every such member having it in his power to deny any candidate his *grace* twice, without giving any reason for it; and if he can trump up any idle story against him, (which is an easy matter) he can put him by his *degree* for a whole year.

This is the most arbitrary method of proceeding in the world; for why should it be in the power of any man to refuse a person his *grace* twice (which is esteem'd a scandalous thing upon the *candidate*) without any reason? This puts it into his power to wreak his malice upon whom he pleases, and deters all the juniors of the university from differing in opinion or profession from their *seniors*, who have such an advantage over them. Indeed, no person can deny

any one his *grace* the *third* time, (which he must do, if he would exclude him from his *degree*;) without giving a reason: but to whom, and in what manner does he give this reason? Not in a fair, open, and judicial manner, before the person accused; but in a private chamber, or a closet, to the *vice-chancellor* and the two *proctors*, who are to acquaint the next *congregation* with it. Mean while, the accusant is not known, nor has the party accused the liberty to disprove what is charged upon him; but if the *vice-chancellor* says that a *man of veracity* (*vir fide dignus*) alledges such or such a crime against him, the *congregation* do not examine whether it be true, or not; but put it to the vote, whether, taking it to be true, the *candidate* ought to be suspended from his *degree*, upon this account.

The *vice-chancellor* and *proctors* are not so much as oblig'd to demand the *objector's* oath; but if they please, may take a man's bare word (*provided he be a man of veracity*) for any accusation that is brought before them; they are sworn not to discover the accuser, nor can he be discover'd in the *congregation*, because all persons are obliged to *whisper* their votes softly in the *proctor's* ear, who goes round from one to another, and is sworn also not to discover any body's vote.

From hence it appears that the *vice-chancellor* and the *proctors* have it very much in their power to keep any man from his *degree*, however innocent and deserving, out of personal ill-will or party resentments; there seldom being wanting some little scandal or other current upon every one in the university, which, duly managed, will serve the turn. We have at present indeed so good a *vice-chancellor*, and such good *proctors*, that I am sure they would scorn to do any such thing; but we have had wicked men in those offices, (particularly in the *Rump-times*) and may, perhaps, one time or other, have

have wicked ones again; for which reason I should be very glad to see this matter regulated, that persons may no longer be subject to accusations in this dark and clandestine manner, and that the road to *degrees* may lie equally open to all who deserve them.

The reason that is commonly urg'd, in justification of this practice of *condemning a man without trying him*, is very exquisite; for, say they, if the person *suspended* should know who did him that ill office, he would in all likelihood bear malice against him, and watch for an opportunity to revenge himself: perhaps so indeed; but why therefore are not all prosecutions carried on in the same *snug* manner? or why should mischief ensue more in one case than another? For my part, I should bear ten times more malice against a man who accused me wrongfully (as many men have been) of *horse-stealing*, or *robbing on the highway*, than against any one who accused me of speaking disrespectfully of some *scull* in the university, or of drinking some *fanatical health*.

Several worthy gentlemen of the most plentiful estates have been accused of very heinous crimes, such as *murder*, *rapes*, and the like, and upon a fair trial have been acquitted; yet I never heard of any dreadful consequences upon this account, as that the *accusers* or the *witnesses*, in such cases, had their brains beat out, or their lungs pink'd for it: whereas if, to prevent all danger of such consequences, the OXFORD method was to be taken, and the *accused* was not to know his *accuser*, nor have the liberty to invalidate what *any person of veracity* should please to alledge against him, either upon his *word* or his *oath*, I leave the *regent* or *non-regent masters* of OXFORD to consider the consequences.

The truth of it is, this method promotes the cause of HIGH-CHURCH, and is exactly agreeable to *ecclesiastical proceedings* in all countries.

It is also of no small moment to *High-Church*, that all the places of trust, honour, and profit in the university are annexed to that party; lectures, professorships, and other valuable *sine-cures*, never fail to win the hearts of those, who love plenty and idleness.

The V—C——'s court is likewise of inestimable benefit to the same *cause*; it was at first granted to the university for the advantage of the *church*, and has prov'd ever since a constant friend to it; unless for some time under *Oliver Cromwell*, who press'd it into the service of *Round-heads* and *Fanaticks*; but being sore against the grain, it took the first opportunity to desert them, and has claw'd them off for it ever since; it never spares a *whig* or a *presbyterian*, when it gets them into its clutches; but gripes them to death, or kicks them out of its territories.

Upon a publick night, just after king GEORGE came into *England*, some *whigs* in OXFORD ordered a bonfire to be made before a tavern door, and the windows to be illuminated, designing to be loyal and merry; but immediately a great mob of scholars and others came hollowing and roaring king J—s for ever, down with the USURPER; they carried all the fagots away, broke the windows, and committed several other outrages; whereupon all the *whigs*, whose names could be learnt, were cited into the *vice-chancellor's* court, and fined for committing a riot; it being alledged, that *if they had not been there, or made a bonfire, there would have been no riot*; upon which an ingenious gentleman told them, in a speech upon this occasion, that a man was riding over Hounslow-Heath and was robb'd; from whence, said he, I will argue that



that the man was guilty of the robbery himself, for if he had not been there, the robbery would not have been committed.

The last thing which I shall mention, as a support to the cause of *High-church* in the universities, is the power they have to *discommon townsmen*; whereby they keep the tradesmen in awe as well as matriculated persons; for if any saucy *blue apron* dares to affront any venerable person, either by talking freely of him, or defending the present *Government*, all scholars are immediately forbid to have any dealings or commerce with him, until he asks pardon, and makes what other satisfaction the university thinks fit to require.

I will conclude, as I begun, with observing, that nothing but its own intrinsic and unpararell'd *absurdity* can possibly ever destroy a *cause*, which is so powerfully supported.



TERRÆ-FILIUS. N<sup>o</sup> XLIV.

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— *Demetri, teque Tigelli,*  
*Discipulorum inter jubeo plorare cathedras.* Hor.

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SATURDAY, June 15.

TO TERRÆ-FILIUS.

SIR,

Oxford, June 13. 1721.



OUR acceptance of the inclosed will very much oblige me. As it is partly levell'd against impertinent *civilities*, for fear of running into the same errors I am condemning my self, I shall only assure you that I am, Sir,

*Your very humbly servant,*

J. S.

COMPLEMENTS, as they are either the most obliging, or most shocking things in nature, require the readiest wit and nicest Judgment. One, who has seen the world, knows what is truly praise-worthy,

thy, and can in a handsome manner insinuate to you, how sincerely he thinks you are so, will, in all probability, enjoy your good opinion as long as he lives. On the contrary, if a Pedant or a Coxcomb attempts your commendation, the fulsome extravagance of the one, and the odd starch'd encomiums of the other, would procure him your eternal aversion.

If this be true in general of *Compliments* made over a bottle or a tea-table, it is much more so of those printed *Douceurs* that pass between authors and their betters, vulgarly call'd *Dedications*. When the SPECTATOR or TATLER makes a valuable present of his works to a Peer of the realm, all is decent, great, and modest; in the writer you see the complete gentleman; in the nobleman the disinterested patriot: but when a Coxcomb takes it into his head, to commit his esteem for you to the press, you have nothing but flowers of rhetorick, forsooth, nothing but metaphor and simile; right or wrong, he compares you to whatever is bright or beautiful in the creation. *Phœbe's* pale crescent, (in plain *English* the half-moon) the planets, stars, and so upwards, have all of them something or other to say to you. — As for the Sun, should that escape him, 'twere a wonder.

The PEDANT, that other awkward parasite, pulls you down his *Livy*, musters up his *Cato's*, his *De-cius's*, and *Fabricius's*; and if he can happily find some little hint for a comparison between his patron and an old *Roman*, with a great deal of learning and self-satisfaction he proves them to be at least cousin-germans. The best on't is, that whilst this dauber is laying it on thick and threefold, he draws the parallel so wretchedly, and paints so little to the life, that they resemble no more than the *black rose* on his hat does the blooming one on the tree. As to stile, you must not expect it: 'tis flat,

'tis nauseous, low, and insipid; you are invited to Champagne, and treated with curds and whey.

I shall give you two or three instances of these ecclesiastical *compliment-mongers*. The name of the first I have as entirely forgot, as, I doubt not, in a few years will be that of the second. I can, however, produce the book, tho' at present I have it not by me: 'tis a treatise on *the danger of sin*. The reverend author dedicates it to Sir *Thomas Player*, a noted man in the time of that pious prince King *CHARLES the second*, and gives the living and the dead a bout at cudgels after the following manner; "Three *Thomas's*, says he, (these are his very words) have been mighty famous in the world, "viz. *Thomas Aquinas, Thomas a-Becket*, and Sir " *Thomas More*. All three, continues he, were " *Papists* and the two last notorious offenders against " their King and Country. But! the Sir *Thomas* " I address to is the truest of subjects, and the very best of *Protestants*." Bless us! see what 'tis to have had a lucky godfather! How unhappy were my poor brother and I, to be christen'd *James* and *Feroboam*! — You'll seldom meet with a name-sake of ours worth a farthing.

From this Tom-fool proceed we to the second, entitled *Joseph*. To that name no one can object; the very best of men had it; whom poet *Jo* imitates just thus far, — thro' the loyalty of his heart he would fain enslave us all to *his King and master*.

'Tis very well known that a brave and noble Lord did at the battle of *Blenheim* lose his hand in the cause of liberty. This was certainly a circumstance highly honourable for his Lordship, and one that might be handsomely touch'd upon in a dedication — Let us see how our bungler mumbles it: even thus; he sends him his mock-*Virgil*, and after having *Cesar'd* and *Scipio'd* him *secundum artem*, tells him, that he could not in one respect com-

compare him to *Æneas*, (in all other respects like his Lordship) nor apply that of *Virgil*,

— *invictaque bello dextra.*

But this, adds he, is a circumstance in his Lordship's favour, and manifestly gives him the advantage. How so? Does the *losing of an hand* prove a superiority either of *courage* or *conduct*? Or did *Virgil*, by that expression, mean to compliment *Æneas* for *not being wounded*; a thing which may equally happen to the bravest officer, or the most arrant coward? If the single article of losing an *arm* or a *leg* gives a man the precedence of *Æneas*, many a poor pensioner at *Chelsea College* hath an equal right to it with his Lordship.

In short, either this wretched translator and bold competitor with *Dryden*, did not understand the common construction of his author; or, through a poverty of invention, was obliged to descend to the meanest of *quibbles*, to furnish out a dull compliment to his noble patron.

Another of the same growth he makes to the university. An orator of his dignity resigning his Office, and taking leave of his very patient and partial auditors, might, one should think, have congratulated them on the general harmony that reign'd among them, the apparent reformation of manners, and vast advancement of learning, which had (of late years especially!) so evidently raised their university to a degree of reputation beyond that of all others. — Not a word on't. As if he had been in pay to some new insurance-office, as he was formerly to the old play-house, he advises them to keep dabbling on in mortar, and in most elegant *latin* gives you to know, that in *Oxford* there are very able masons, and understanding stone-cutters.



In good faith, this is the only construction I can put upon his words. When a teacher in *Israel*, and professor in the university can find nothing to commend in it but its meer outside, its buildings, one must have a strange opinion of its learning. But I appeal to his words themselves. *Academia crescentibus Ædificiis*, says he, *crescant illi* (si fieri potest) *eruditio ac virtus*. This is all he can say, as to its erudition or virtue; but as to its building, hear him — *Faustum quiddam profecto spondent & ominentur tot nova quotidie, difficillimis temporibus* (*Anglice*, hard times!) *surgentia musarum culmina, ut si vel menses aliquot egerimus absentes ab universitate, reduces pene hospites videamur, & ratione penitus diversâ ab eâ qua dictum illud olim usurpabatur*, Oxonium quæras in Oxonio. *Portenti itaq; instar habendum, homines qui maximum præ se ferunt patriæ amorem* (*Anglice*, the friends of King George) *illud ipsum odisse ac despicere quod patriam præ cæteris honestat & exornat, &c.*

That is, *en & ecce*, my noble auditors! walk in, and see, ladies, and gentlemen, are not these fine new painted altar-pieces and glass-windows! Have not we new chapels, and new quadrangles in abundance! Now who but fools and traitors can wish they were better inhabited?

With this pathetic invective does this voucher for Dr. *Sach—W*'s blasphemous quotations at his tryal, this right loyal chaplain to Sir *Con—e P—pps*, and the late lord *Bolinbroke*, conclude his immortal prelections.

One can scarce say which is most absurd, the little malice of the creature's satire, or the meanness of his panegyrick. What! are there no living ornaments in *Oxford*? Are its inanimate, its free-stone ones its greatest glory? By this discourse one would really think so. The new structures, you see,

fee, are his chief topicks, and the greatest part of his heavy compliments is wheel-barrow'd from the lime-kiln.

*Ben Johnson*, (heavens! who can name them in the same day?) honest *Ben*, I say, was himself a bricklayer, and helpt his father-in-law to build *Lincoln's-Inn*. Had he made such a speech as this, I should conclude he had done it out of gratitude to his old friend and acquaintance the trowel. But this little spitfire owing the first money he was ever master of to the success of a stage-play, in memory of his former benefactors, should have given his harangue the dramatick turn; should have celebrated *Oxford* for the diverting interludes in private halls; tragi-comical battles between *reason* and *Aristotle* in her publick schools; and lastly on the most excellent farces so frequently and so well performed in her convocation-house.

This in the neighbourhood of a Theatre, and as a conclusion to a poetical lecture, had been proper to the place and subject. Here (alas!) he might have taken some little notice of poor *TERRY*, their *quondam Pantomime*. Here he might have proved how far, in his humble opinion, taking the oaths to some Kings, in *difficillimis temporibus*, might be consider'd as a downright comedy. Above all; he might here have shewn the near analogy between those two top actors in the *Sheldon* and *Druery-lane* play-houses, Mr. *William Pinkethman*, and the reverend Doctor *Del—e*; both in vogue for their oddities, both facetious droll persons, and both (when they had wherewithal) deep *Gamsters*.

There had been something entertaining in this. But — *Oxonium queras in Oxonio*, and such old stuff! — Fie for shame! Are these the sublime flights, is this the *insigne recens indictum ore alio* of so eminent a poet? — 'Tis the common cant of every jacobite tapster in *Oxford*. After having  
led

led *Hob* and *Dick* a dance through half a dozen spacious colleges, not forgetting the nick-nackatory by the way, he lugs them to the ale-house. And now what think'st, says he? Are not these whigs (with a pox to 'em) precious rascals, to run down such a fine place as *ours* is? Ay, to be zure, quoth *Hob* — Fine Pleace! — Udzooks, I believe 'tis the hugest varfity alive. Lawd, Lawd, *Dick*, what shall's zay to our *Kate*, for leaving her at whome!

Hundreds of these admirers has our *alma mater* procured herself by her fine gown and petticoat; lovers, who knew no more of her, good or bad qualities, than poor *Hob* did of the *Dorick* or *Corinthian* order, when he was gaping at her buildings.

I am, I thank heaven, as zealous for the honour of my country as any man living. But when I hear it extoll'd for what I am satisfied is not true, I am as ready to give up the wrong notion, as the ignorant are greedy to embrace, and obstinate to retain it. Now to persist in it, as most people do, that ours is the most loyal and most learned university in the world, purely because it hath the stateliest fabricks, is just as if one should argue, that the King of *Spain* is the sincerest *Protestant* in *Christendom*, because the *Escorial* is the largest palace in *Europe*.

*Oxford*, I presume, might with more justice be celebrated for the constant residence of its professors; for their assiduity, affability, communicative tempers, and daily lectures in their respective schools. But as that would be entring on a new subject, I must refer it to another paper, and in the mean time once more subscribe my self, Sir,

*Yours, &c.*

Jeroboam Standfast.

TER.

TERRÆ-FILIUS. N<sup>o</sup> XLV.

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*Placari nequeunt, nisi hauriendum sanguinem laniandaque viscera nostra præbuerimus.* Liv.

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WEDNESDAY, June 19.

To the Author of TERRÆ-FILIUS.

SIR,

June 17. 1728.



NE part of the history of my life falls properly under your cognisance; and as it is the first, and perhaps the last trouble I shall ever give you, I hope you will not refuse me a place in your paper.

About *five* years ago I was elected from a publick school in LONDON to a certain college in OXFORD; of which, according to the foundation of it, after a probation of *three* years, I was to be admitted *actual* fellow; but you will find in the sequel of my case, that I was so unfortunate as to be, or esteemed to be, so singular and unexampled in my conduct, that I am the only person for these many years,

years, who has forfeited his *fellowship* for male-behaviour.

It happen'd unluckily, that I was elected at a time when the northern rebellion was not quite extinguished, and when the passions of all people were inflamed on one side or the other ; I was one of those unfledg'd politicians, who thought my self obliged, in this turbulent conjuncture, to make an open confession of my political faith ; and to exert my self, as conscience. forsooth, misguiding me, in the defence of my King and Country. My zeal upon this occasion was so strong upon me, that whilst I continued at school, instead of getting my lesson, I us'd to hold frequent disputes with several of my disaffected school-fellows, upon *liberty* and *property*, and the *protestant succession* ; all which I thought glorious topicks in those days : I was also a great admirer of the *Flying-post*, and read multitudes of pamphlets. which were published on the *whiggish* side ; by which means I became so considerable a disputant, that I thought my self a match for any *Jacobite* in the kingdom.

Warm with this fanatical zeal, I went to *Oxford* ; and to a college the most remarkable in *Oxford* for as violent a zeal on the contrary side : this I was soon convinc'd of ; for I had not been there an hour, before King *J—s the Third*, the Duke of *Ormond*, my Lord *Bolingbroke*, *Mar*, and several other such-like healths, together with *confusion to the usurper*, (mentioning his name) and a *speedy restoration* to the *rightful heir*, were propos'd in a large company, and pass'd currently round the table. When they came to my turn, I declined them, and desired to be excus'd, alledging, that as I was obliged in a short time to *abjure* the *Pretender* in the most solemn manner, I could not justify drinking his health, (much less his *Restoration*) nor the health of any of his rebellious adherents ; and therefore begg'd leave in his room to  
drink



drink King GEORGE. But I was told roundly, that *it was an affront to the company; and that I ought to drink what was propos'd to me.* This, you may be sure, occasion'd a dispute upon *Politicks*; in which I got vastly the worst of it in *numbers*, whatever I might do in *Argument*; however, if they confuted me, they did not convert me; nor could they, with all their united logick and lungs, make me believe, that there was no harm in swearing to a King whom they thought an *usurper*; nor in *abjuring*, in the most solemn terms, a person, who, in their opinion, was possess'd of all the *Right* that God could invest him with.

These disputes were renewed almost every night with more heat and violence on both sides, and extorted from me (in the sincere indignation of my heart against such principles and such practices) several warm expressions, which render'd me obnoxious to the greater part of the college, and particularly to the *President* and *senior fellows*.

I was in their language a *turbulent, contumacious, ungovernable* wretch, an undutiful son of the univerlity; in my own conscience an honest lad, a detester of perjury, and an unfeigned lover of King GEORGE and the *protestant succession*.

Not long after this, the famous controversy between the Bishop of *Bangor*, Dr. *Snape*, and others, broke out; in which, from the beginning, I unhappily embark'd my self, and with great freedom, from time to time, declar'd my sentiments of those matters, which I thought to be the sentiments of every consistent *Protestant*, and of every *sensible man* in the world. This engaged me in other disputes, with several orthodox persons, about *Religion* and the *Church*; in which I fared just like the rest of my brethren, who defended the *Bishop*, gaining thereby a great deal of ill-will, and a great deal of *calumny*; I was before *turbulent, contumacious, &c.*  
but

but now I was an *Arian*, an *Infidel*, or an *Athiest*—nay, some went so far as to call me a *Presby*; *terian*.

I was besides a member of the *Constitution-club*, and suspected to be the author of several *poems*, and *pamphlets*, containing bitter reflections upon the *clergy*, the *universities*, and the *pretender*, which still aggravated the malignity of my character, and procur'd to me the fatal resentments of my *superiors*, who now gave me over, as a confirm'd *Reprobate*, of whom they had no *hopes*.

In this odd, unpolitick manner, did I conduct my self, during the *three years* of my probation; and tho' the *Head* of the college was so kind as frequently to admonish me of the *danger of my ways*, and conjure me, with a fatherly affection, to *turn* from them, and *live*; yet I was so much blinded with *oaths*, *conscience*, and I know not what, that I still continu'd in open *rebellion* against the *university* and the *church*, by adhering to *king George* and the *protestant religion*.

*Amputation* therefore was judg'd by some of them to be the only method that could be used with so desperate a malady; but as all surgeons will not come into such severe operations, where there is not the utmost necessity, it was not without some artifice that the *President* carried his point so well as he did, which was not so well as he would have done it; for tho' out of *fourteen* he prevailed upon *ten* to vote against me (which is majority enough in conscience) yet he would willingly have excluded me, *nemine contradicente*, to blast my reputation entirely; and with that intent gave it out long before the day of trial came, *that he would set a mark upon every one who voted for me*.

I do not, dear TERRY, send you this account in order to raise your compassion towards me; per-

aps

haps I do not deserve it; for I have seen so much of the world now, that I make it a doubt whether a man ought to be pitied for suffering in defence of *any party whatsoever*.

At least, my zeal in those matters is so much abated since that time, that I should have, long ago, forgiven and forgot all the hard usage I experienced upon *Party accounts*, had I only (who ought only) experienc'd it; but you see, that *four* gentlemen, by shewing too much candour for me, were marked out for *vengeance* and *persecution*; nor did the tyrannical *President* barely threaten to stigmatize these men, but has already fulfill'd his severest promises with the subversion of *ancient customs*, and the violation of *positive statutes*.

One of these gentlemen having long ago distinguish'd himself by the same principles which I espoused, he cannot suffer more for voting for me, than he did before upon the same account: but the case of the other *three* is very remarkable, they being all at that time in the favour of the *President*, of different opinions from me, and by their principles (according to the common custom of the world) rather *prejudic'd* against me than for me: but they acted according to *Conscience*, and not according to *Party*; they might perhaps judge too favourably of me; but they judged according to the best of their knowledge; they would not lend their assistance to my ruin, for not agreeing exactly with them in matters of speculation and indifference; nor would they believe what every malicious tongue reported against me *without evidence*.

It is worth mentioning that one of these *three* (thus unprejudiced in my favour) was *Dean* of the college for most part, and especially the latter part of the term of my probation; that his office made him the best *judge* of my behaviour, how I had performed the *exercises*, and observed the *prayers*.  
and

and other rules of the college; all which he declared I had done regularly, and without exception.

But all this did not satisfy the revengeful *President*, and the abandoned prostitutes, his creatures; they thought it reflected upon them that I had so good a testimony on my side, and were resolved to revenge themselves on those persons, who, in some measure, justified my character, though they could not preserve my *fellowship*.

Within half a year after my exclusion, one of the best *livings*, which belongs to that college, dropt, and according to *seniority*, which used to be the rule in these cases, descended to one of these gentlemen; but to shew that they were resolved to keep their word, they gave it to a reputed *whig* (who did not appear for me) rather than to *him*; so implacable is the malice of these men, that to gratify it, they will stick at nothing, not even the preferring of a *Whig* to a *Tory*.

The other *two* have been both refused the *testimonium* of the college to recommend them for holy *orders*, though they deserve it infinitely more than multitudes (whom I could name) to whom they have lately granted it; indeed they refuse it to no body (though ever so ignorant or immoral) who idolizes them; *one* of these gentlemen has since obtained it, but the other is still deprived of it, and suffers, besides, several oppressions of *another nature*.

It is, Sir, in defence of these unhappy gentlemen, and to expose such arbitrary and inhuman measures as have been taken against them, that I give you this trouble; you will easily see the *hardship* of their case, and distinguish between *me* (who perhaps may be guilty of every thing laid to my charge) and *these* who voted for me, supposing me to be *innocent*.

Where-

Where is the freedom of suffrages in this, or in any other case, if persons are to be brow-beaten by a tyrant, and told, *Vote so, if you dare! I'll set a mark upon you, and take care that you shall have no livings, nor offices, nor pupils, nor testimoniums in MY college? You have liberty, gentlemen, to vote as you please; but look to it, I have the power in my hands, and woe be to him that dares to disoblige me.*

This is a *negative voice* with a witness; for any Head of a college, who has possessed himself of this power, by corrupting to his own purposes a majority of the *fellows*, (in colleges where all the *fellows* are upon an *equality*) or a majority of the *senior fellows*, (in colleges where the administration is lodg'd in their hands) is the most arbitrary tyrant upon earth; he bribes one part of his *fellows* in order to domineer over the rest, who must either submit to be oppress'd in this manner, or to be expell'd, and give place to those that will; he cares not what he does, to indulge his pride or resentment, because he knows he can do any thing with impunity, and generally without censure; for if any body complains of his tyrannical actions, so that it reaches his ears, he will make him, as the saying is, complain for *some purpose*.

This, Sir, is the case of the person, of whom I have been speaking; he always keeps a majority of votes under his girdle; and by that means commits all the acts of violence, fraud, tyranny, and oppression, that either his pride or his malice can inspire.

In the present instance *four gentlemen* are mark'd out to fall his sacrifice, for giving *one* disobliging vote; several others, who had no votes, have been forc'd to break off old friendships, or conceal them; To mention my name is a crime; but to write to me, or be in my company, is *capital*; nay, it has been



been required of one person, as a test, before he could obtain his DEGREE, to declare *that he abhor'd my person as well as my principles.*

I am the less concern'd about this, because I am inform'd from history, that the same unrelenting, demolishing spirit reigns in all *monkish* societies, and because it is a never-failing observation, *That as free as priests of this sort are in forgiving sins committed against other people, they never forgive any injuries nor affronts upon themselves.* I am,

S I R,

*Your hearty friend and well-wisher,*

N. A.



TERRÆ



TERRÆ-FILIUS. N<sup>o</sup> XLVI.

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*In Cute curanda plus a quo operata Juventus,*  
Hor.

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SATURDAY, *June 22.*



HAVING spoken pretty freely in a former paper or two, of OXFORD *manners*, I find that I have given great offence to a large body of *fine gentlemen* there, call'd SMARTS; one of whom reprimands me in the following letter lately received, which is valuable for several expressions, which I have ordered to be printed in a different character.

TO TERRÆ-FILIUS.

Mr. Prate-apace. *Christ-Church College, July 1.*

**A**mongst all the vile trash and ribaldry with which you have lately poisoned the publick, nothing is more scandalous and saucy than your charging our university with the want of civility and good manners. Let me tell you, Sir, for all your haste, we have as well-bred, accomplish'd gentlemen in OXFORD,

FORD, as any where in Christendom; men that dress as well, sing as well, dance as well, and behave in every respect as well, though I say it, as any men under the sun. You are the first audacious Wit-would that ever called OXFORD a boorish, unciviliz'd place: And, demme, Sir, you ought to be hors'd out of all good company for an impudent praggish Jackanapes: OXFORD a boorish place! — poor wretch! I am sorry for thy ignorance. Who wears finer lace, or better linnen than Jack Flutter? who has handsomer tie-wigs, or more fashionable cloaths, or cuts a bolder bosk than Tom Paroquet? Where can you find a more handy man at a Tea-Table than Robin Tattle? Or, without vanity I may say it, one that plays better at Ombre than him, who subscribes himself an enemy to all such pimps as thou art,

Valentine Frippery

That my Readers may judge the better of Mr. Frippery's letter, I will give them a short description of the man himself. He is a SMART of the first rank, and is one of those who come, in their *academical undress* every morning between ten and eleven to Lyne's coffee-house; after which takes a turn or two upon the Park, or under Merton-Wall, whilst the dull *Regulars* are at dinner in their hall, according to statute; about one he dines alone in his chamber upon a *boil'd chicken*, or some *pettitotes*; after which he allows himself on hour at least to dress in, to make his afternoon appearance at Lyne's; from whence he adjourns to Hamilton's about five; from whence (after strutting about the room for a while, and drinking a dram of citron) he goes to chapel, to shew how genteely he dresses, and how well he can chaunt. After prayers he drinks Tea with some celebrated Toast, and then waits upon her to Maudlin Grove, or Paradise-Garden,

den, and back again. He seldom eats any supper, and never reads any thing but *Novels* and *Romances*.

When he walks the street, he is easily distinguished by a stiff *silk gown*, which rustles in the wind, as he struts along; a *flaxen tie-wig*, or sometimes a long *natural* one, which reaches down below his rump; a broad *bully-cock'd hat*, or a *square cap* of above twice the usual size; *white stockings*, thin *Spanish leather shoes*; his cloaths lin'd with tawdry silk, and his shirt *ruffled* down the *bosom* as well as at the *wrists*. Besides all which marks, he has a delicate jaunt in his *gait*, and smells very *philosophically* of essence.

This is a true description of my correspondent; and I leave the reader to judge, whether this is properly good *breeding*, or ridiculous *grimace*, and inconsistent *college foppery*. There is not, I agree with Mr. *Frippery*, a deficiency of this sort of politeness in OXFORD; but a man, in my opinion, may be very *ill-manner'd* under a *silk gown*, and do very uncivil things, though he wears *lawn ruffles*. For instance, why may not one of these *well-dress'd* sparks damn all strangers, or knock them down, (provided he has a mob to defend him,) as well as a *ragged servitor* of *Jesus*, or an *half-starv'd scholar* of *St. John's*? Is he ever the *better bred* for being *better clad*? Or do good manners consist in *tufts* or *silk stockings*? — That a gay suit of *cloaths* often hides a *bad skin*, and that a *light wig* sets off a dirty countenance, I am well enough convinced; but that they can hide too a multitude of *rudeness* and *ill manners*, or atone for them, is what I never yet read either in *holy scripture*, or *prophane philosophy*. I should not, for my part, like a *kick of the breech* ever the better for having it from a *red-top* shoe; nor do I think that a *broken head* would smart the less, tho' it were to be done with a *clouded cane*.

I know

I know it is an hard thing to make any of my wary readers believe that *Beaux* can be quarrelsome; but I can assure them, upon the word and honour of an *English* author, that *five* or *six* years ago, some *twenty* or *thirty* of these *Oxford smarts* did actually frighten *three* or *four* poor-spirited *foreigners*, and kick a *presbyterian parson* out of a coffee-house.

My dear friends the *smarts* have another very scurvy trick. Would they be content to be *foppish* and *ignorant* themselves, (which seems to be their sole study and ambition) I could freely forgive them; but they cannot forbear laughing at every body, that obeys the *statutes*, and differs from them; or (as my corresponded expresses it, in the proper dialect of the place) that does not *cut as bold a bosh* as they do. They have *singly*, for the most part, very good *assurances*; but when they walk together in *bodies*, as they often do,) how impregnable are their *foreheads*? They point at every soul they meet, laugh very loud, and whisper as loud as they laugh. *Demme, Jack, there goes a prig! Let us blow the puppy up.*— Upon which, they all stare him full in the face, turn him from the wall as he passes by, and set up an *horse-laugh*, which puts the *plain, raw novice* out of countenance, and occasions great triumph amongst these *tawdry desperadoes*.

There is, I confess, one thing in which theafore-said *gownmen* are very *courtly* and *well-bred*; I mean in paying their debts: for you are not to suppose that they wear all this rich drapery at their own proper costs and charges; all the *SMARTS* in *OXFORD* are not *Noblemen*, and *Gentlemen-commoners*, but chiefly of a meaner rank, who cannot afford to be thus *fine* any longer than their *me cers. taylor., shoe makers, and perriwig-makers* will tick with them; which now and then lasts *three* or *four* years; after which they



they brush off, and return, like meteors, into the same obscurity from whence they arose.

I have observed a great many of these *transitory* *foplings*, who came to the university with their fathers (rusty, old country farmers) in linsley-wolfey coats, greasy sun-burnt heads of hair, clouted shoes, yarn stockings, flapping hats, with silver hat-bands, and long muslin neckcloths run with red at the bottom. A month or two afterwards I have met them with *bob-wigs* and *new shoes*, *Oxford-cut*; a month or two more after this, they appeared in *drugget cloaths* and *worsted stockings*; then in *eye-wigs* and *ruffles*; and then in *silk gowns*; till by degrees they were metamorphosed into compleat SMARTS, and damn'd the old country *putts*, their fathers, with twenty foppish airs and gesticulations.

Two or three years afterwards, I have met the same persons in *gowns* and *cassocks*, walking with demure looks and an *holy leer*; so easy (as a learned divine said upon a quite different occasion) is the transition from dancing to preaching, and from the *bowling-green* to the *pulpit*!

To conclude, OXFORD daily increases in *fine cloaths* and *fine buildings*; never were *brick-layers*, *carpenters*, *taylors*, and *perriwig-makers* better encouraged there; every day discovers a new *fashion*, or a new *stone-wall*. And if you will still ask whether *good manners* and *learning* increase proportionably, I have a very good answer to give you—*Non omnia possumus omnes*.

N. B. In imitation of the learned Dr. Fiddes, author of the apology for the Duke of Buckinghamshire's epitaph, in answer to a *free-thinker*, *Terra-Filius* thinks fit to declare, that he wrote the letter from *Valentine Frippery* himself, in order to introduce his thoughts upon this subject the better.



## TERRÆ-FILIUS. N° XLVII.

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*Neglectis urenda filix innacitur agris.*

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Hor.

WEDNESDAY, June 26.



Design in this Paper, according to a former promise, to present the Reader with a sample of the statutes of the university of OXFORD, with some remarks upon them, and how they are observed.

The *first* (a) statute relates to *terms* and *vacations*, appointing when they shall begin, and when end; it also appoints *publick prayers* at *St. Mary's* and a *latin sermon* at the beginning of every *term*: all which are tolerably observ'd.

As is likewise the (b) *second*, which relates to *matriculation*, the *fees*, *ceremonies*, and *conditions* thereof.

There is a (c) statute which requires all scholars to be admitted into some *college* or *hall*; and forbids them to *board* or *lodge* in any *private house* (without the special leave of the *chancellor* or *vice-chancellor*) under the penalty, that whilst they shall so *board* or *lodge*, they shall not enjoy the privileges of the

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(a) Tit. I. Sect. 1.

(b) Tit. Sect. 2.

(c) Tit. III.

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the *university*; and that, if they grow contumacious, they shall be *imprisoned* or *banished*, at the discretion of the *chancellor* or *vice-chancellor*.

Indeed I never knew any scholar *board* at a *private house*; but I have known them to *lodge* in *private houses*, without either the *chancellor* or *vice-chancellor's* leave; nor did I ever hear of any scholar's being *imprison'd*, or *banish'd*, or otherwise punished upon that account.

The same (*d*) statute appoints what sort of persons the *Tutors* should be; and ordains, that no person shall be a *Tutor*, who has not taken a *degree* in some faculty, and is not (in the judgment of the *Head* of the college or *hall*, to which he belongs) a man of *approved learning*, *probity*, and *sincere religion*.

I am afraid all the *Tutors* in OXFORD cannot stand this test; but as the *Heads* may plead, that they were *mistaken* in their judgment, I cannot charge them with an actual violation of this statute.

Next to these succeeds a number of (*e*) statutes concerning the *publick Lectures* in all faculties; appointing, with the utmost exactness, *where* they shall read, *when* they shall read, *what* they shall read, *how* they shall read, and *to whom* they shall read.

All these (as I have frequently observed) are almost totally neglected; out of *twenty* publick lectures, not above *three* or *four* being observed at all, and they not statutorily observed; for the *auditors*, who belong to the same college with the *lecturer* in any faculty, do not wait upon him to the *school*, where he reads, and back again, as they ought to do; so far from it, that not one in ten goes to hear these lectures, nor do they (who do attend) *take down what they*

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hear

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(4) Sect. 2. (1) Tit. IV. Sect. 1, 2, 3, 4, &c.

hear in writing; neither do they (I believe) diligently read over the same author at home, which the publick professor undertook to explain; nor are persons punish'd (as the statutes require) for any of these omissions.

After these follows another long train of statutes about taking of Degrees, which in my papers upon that subject, and upon disputations, I have proved to be equally neglected or insignificant.

I pass therefore to the (f) statute, which ordains a publick act to be kept every year. This is now in a manner quite worn out; for, of late, there has not been a publick Act above once in ten or twelve years; and then only upon extraordinary occasions, such as a Restoration, or some triumph of the Church; the last that we had was upon the glorious Peace in 1712. an Æra which the university Dons were resolved to commemorate, even at the expence of observing their statutes.

But they would not, however, be too punctual in performing their duty; and therefore stopt the mouth of Terra-Filius (who is a statutable orator at this solemnity) having intelligence that he design'd to utter something in derogation of the reverend Mr. Vice-chancellor.

To confess the truth, there is one (g) statute, intitled, a statute to suppress Calumny in the exercises perform'd at these times, which is rigidly observ'd, very few of my predecessors having escap'd expulsion upon these occasions; for it is provided by this statute, that if any person shall revile the Government of the university, or any private man's reputation, with reprobates, scoffs, or ungenteel jests, or only discover an inclination of doing it, he shall be convened before the vice-chancellor,

(f) Tit. VII. Sect. 1. (g) Tit. VII. Sect. 2. De accusandis Contumeliis in Exercitiis vesperialibus & Comitativis.

lor, as a disturber of the publick peace, and be punished as he shall think fit, with imprisonment, publick recantation, or expulsion.

From hence let the Reader judge, what a dangerous post ours is, tho' truth is never so plainly on our side.

The next statute I shall mention, is that which enjoins the *hebdomadal meeting* of the *Heads* of colleges and halls, by which, "They are obliged to assemble together at some fixed place, every Monday throughout the year in vacation-time as well as in term-time, to consult the welfare of the university, and to enquire whether the statutes and customs of it are regularly observed." I am afraid my friends the *sculls* do not observe this statute so well as they ought, though it was recommended to them by that pious prince (for whom we ought to retain so great a veneration) King *Charles* the first.

The (*b*) statute concerning *scholastick Habits* enjoins all persons (except the sons of Lords who have votes in parliament) to wear cloaths of a black or dark brown colour, and to avoid every thing that savours of pride or luxury; particularly it forbids them to wear their hair too long, or to curl it. I leave it to those smart gentlemen, who frequent *Lyne's coffee-house* in silk gowns, tie-wigs, hats, and ruffles, (as mentioned in my last) whether this statute is duly observed.

We come now to the (*i*) statute concerning the respect which juniors are to shew to the seniors; according to which every undergraduate is bound to pay all becoming deference to a batchelor of arts, as by giving him the upper place, when they happen to be in company together; by going out of the way when he meets him in the street; by pulling off his cap

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as

(b) Tit. XIV. Sect. 1.

(i) Tit. XV. Sect. 1.



at a due distance, and saluting him very reverently; in like manner a *batchelor of arts* is to respect a *master of arts*, and a *master of arts* a *doctor*.

This statute is still observed by *undergraduates* towards the *doctors* and *master-fellows* of their own *colleges*; but in the university it is almost totally disused.

There is also a (*k*) statute that no *scholar* (especially the *juniors* and *undergraduates*) shall ramble idly about the city or suburbs, nor be seen in the streets, nor in the publick market, nor at a place near Carfax, called Penniless Bench, nor in the shops of any townsmen or mechanicks. But if this statute was observed, I desire to know how it comes to pass that there is such a numerous body of men in OXFORD, called *Lingerers* and *Loungers*.

There is another (*l*) statute that no *scholars*, whatsoever shall be present at the *sessions* or *assizes*, either of the city or county; which is as much neglected as any of the rest; though I cannot see any great harm in it, only that it is breach of a statute.

There are also (*m*) statutes to prohibit all scholars, of what kind or *degree* soever, from frequenting *townsmen's* houses by day or by night; and particularly from frequenting any *inns*, *cooks-shops*, *taverns*, or other publick houses within the university, or the precincts thereof, in which *wine*, or any other liquor, or *tobacco*, is commonly sold, under very severe penalties, especially if the person so offending is a *TUTOR*.

I am at a loss to determine whether the observation of these statutes is more neglected than they are unreasonable; but this I can say, that if they are good

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(*k*) Tit. XV. Sect. 2. (*l*) Tit. XV. Sect. 3. (*m*) Tit. XV. Sect. 4, 5.

good statutes, the *young men* are not the greatest offenders herein.

The last (n) statute I shall mention, and I think the best of the whole cargo, is that against prohibited GAMES; part of which I beg leave to quote in the very words. It begins in this laudable manner:

*Statutum est, quod scholares, cujuscunque conditionis, abstineant ab omni lusus genere, in quo de pecunia concertatur, veluti a lusu talorum, alearum & chartarum pictarum, nec non a lusu globorum in privatis oppidanorum areis, hortisque; nec hujusmodi publicis lucibus, per statuta regni prohibitis, intersint.* In English thus:

*It is decreed that all scholars, of whatsoever condition, shall abstain from all sorts of Games, which are play'd for Money, as Dice and Cards; and also from Bowls in the private bowling-greens or gardens of any townsmen; nor shall they be present at any such games, as are prohibited by the laws of the land.*

Such a statute as this shews the wisdom of its authors, who justly concluded, that the toleration of Gaming would be of the utmost ill consequence in a seminary of learning; that it would encourage the *young men* not only to mispend their time, and neglect their studies, but to squander away their money, and perhaps ruin themselves; and that it might (tho' such a thing is very unlikely) intice some of the *old ones* to embezzle the publick money of the university, which is intrusted in their hands, to gratify this destructive appetite. To say that conscience, or honour, or common honesty would restrain them, is nonsense; nothing can restrain a thorough-bred Gamester; all ties and obligations give way to this agreeable itch of the elbow.

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This

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(n) Tit. XV. Sect. 7.

This therefore is an excellent statute, I wish I could say that it was tolerably observed; for of late years the spirit of *Gaming* has no where prevailed more than in *Oxford*, and (what is more remarkable) amongst the *seniors* of the university. I cannot indeed say that the university has had very great *losses* upon this account, because I do not hear that she complains. But if *Gaming* had no other ill consequences than the setting of a bad example to the *youth* there, it ought for that reason only to be restrained; for according to the poet,

*Si damnosa senem juvat alea, ludit & hares  
Bullatus, parvoque eadem novat arma fruillo.*

The same statute prohibits them also from *hunting deers, hares, or conies*, with *dogs* of any kind, *ferrets, nets, or toils*; and from carrying *guns* or *cross-bows*, or using *hawks*; which is also frequently violated; but this does not give me half so much uneasiness as the *box* and *dice*; for what signifies a little *poaching*, or the *robbing of an hen-roost* now and then, to the infinite evils which *Gaming* is seen every day to produce?

To conclude; if any one will give himself the trouble to look into serjeant MILLERS's account of CAMBRIDGE, he will find, that the same neglect of statutes is complained of there, and that the same *Reformation* is wish'd for by all impartial judges, and true lovers of learning.

TER-



## TERRÆ-FILIUS. N° XLVIII.

*Ut propius spectu lacrymosa poemata Puppi.*  
Hor.

SATURDAY, June 29.

TO TERRÆ-FILIUS.

S I R,



N my last I gave you, from the conclusion of his *Lectures*, a specimen of Mr. Tr—p's polite *latin*, and great skill in *Compliments*. Give me leave from some passages in his *Abra-mule*, to furnish you with a few instances of his excellent Judgment in *Poetry*. From above five hundred blunders in that applauded tragedy, I shall pick out three or four of the most egregious, and take the liberty to make my remarks upon them. In the first place then,

The grand Seignior is supposed in the play to have lost *Buda*, and great part of his richest territories. This shameful campaign being over, *Pyrrhus*, his Vicer, returns to *Constantinople*; where at first he is a little brow-beaten; but upon his producing a paper in his justification, sign'd by the chief officers of his

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army.

army, (which if a soul of them had refus'd to have set his hand to, he had been strangled on the spot: upon this sorry proof of his innocence, I say) that fool his master forgives him, embraces him heartily, and struts off the stage with this preposterous rant,

— *Whilst Pyrrhus shines in arms,  
My wide dominions shall the world o'er-run,  
And my pale Crescent brighten to a Sun.*

Fain would I be inform'd by any mussulman alive except the *musti*, whose word I won't take for a brass farthing) whether this be really their logick in the seraglio. This General of mine, quoth the sultan, could not save me a single town; *ergo*, he'll be sure to conquer me the whole world. He is not so great a Rogue as he was represented to be; *ergo*, he'll make me a great, great Emperor.

*My wide dominions shall the world o'er-run,  
And my pale crescent brighten to a sun.*

To understand this *pun* in heroicks, (for *Bays* himself never made a better) you must call to mind that a *half-moon* is the *Turkish* arms. Pray carry that along with you, and let us lay the scene in *Ireland*; which, you know, bears for *arms* an *harp*. Suppose then that *Roderick O-conner*, or any other of its petty princes, had once upon a time made himself master of the whole island. Shortly after the *English* invade it, overthrow his general *Mac-Phelim*, and force this *Hibernian* monarch to keep his court knee deep in a bog. Thither goes *Mac-Phelim*, finds his prince a little disgruntled, and in order to pacify him, appeals to his own officers whether he had been guilty of the least miscarriage. By my shoul, no! swears his lieutenant. I am glad on't with all my heart, cries his majesty; so they buss, and are friends, and then



then a fig for the world, boys; we'll o'er-run it all,  
and moreover — buy our selves a new coat of arms.

For since my Phelim buckles on his sword,  
I'll make the world acknowledge me its lord,  
And turn my Harp into a Harpsicord.

*Exit Roderick O-Conner cum suis.*

But the end of this act is admirable good sense,  
and sublime, in comparison of the end of the third.  
*Pyrrhus* is like to lose a mistress that he thought  
himself cock-sure of: upon this he hauls in by head  
and shoulders a simile stolen from the beginning of  
Mr. Dryden's *All for love*, and barbarously murders  
it by way of paraphrase.

Mr. Dryden's words are these:

Portents and prodigies are grown so frequent,  
That they have lost their name. Our fruitful Nile  
Flow'd o'er the wonted season with a torrent  
So unexpected, and so wondrous fierce,  
That the wild deluge overtook the haste  
Ev'n of the birds that watch'd it: men and beasts  
Were born above the tops of trees, that grew  
On th' utmost margin of the water-mark.  
Then with so swift an ebb, the flood drove back-  
wards,  
It slip'd from underneath the scaly herd:  
Here monstrous Phocæ pant'd on the shore;  
Forsaken Dolphins here with their broad tails,  
Lay lashing the departing waves: hard by 'em  
Sea-Horses, floundring in the slimy mud,  
Toss'd up their heads, and dash'd the ooze about  
'em.

This is nature it self, and beautiful to the highest  
degree.

Tr—p's second-brew'd balderdash runs thus.  
*Pyrrhus* tells you, that his hopes which bore him.

to the clouds, have fail'd him all on a sudden; and goes on thus — Mark the beauty of the language.

*Pyrr. So have I heard with equal suddenness,  
Ebbing prodigiously the sea withdrew,  
And quite defenceless left the scaly race.  
The Dolphins, which e'erwhile with wanton pride,  
Spread their broad fins, and lash'd the foaming  
tide.  
Vainly essay'd to suck the faithless flood,  
With heaving gills, and tumbled in the mud.  
And Whales, which with their trunks the stars  
could reach,  
Now flounc'd and panted on the slimy beach.*

The waves of a man's hopes that carry his wishes a pick-back to the skies, must be huge ones — But let that pass.

*So have my hopes whose waves e'erwhile ran o'er,  
And to the skies my tow'ring wishes bore,  
Retired, and left me panting on the shore.* }

I thank you again and again, my dear, Mr. E'erwhile.

*E'erwhile I read your poetry, and swore,  
'Twas such damn'd stuff, I'd never read it more.*

Who the devil would, that ever read that cursed line?

*And Whales, that with their trunks the stars could reach,*

What silly dogs are the folks in *Greenland*, to live six months in the dark, when they might so easily help themselves? Let 'em but procure a large dragnet, a wide and mighty large one, large enough to catch

catch all the *Whales* about the country, and I'll bet my best hat to a half-penny, they'll be able to know black from white the whole year round. — Never talk to me about the course of the sun, your *Copernicus's*, your *Newtons's*, and your God knows whose systems: I tell you, 'tis owing, and entirely owing to the *Whales*, that these people live six months in obscurity: were it not for them, I don't know but they might be as bright fellows as we at *Oxford*. But those abominable monsters keep sailing and spouting about, extinguish the stars, pop-gun with their *huge trunks* the poor constellations, and turn the milky way into a sack posset.

*Hinc illa tenebra.*

Hence it is that ne'er a watchman in *Greenland*, or *Nova Zembla*, can cry — *Past two a-clock, and a star-light morning.*

*And Whales, which with their trunks the stars could reach.*

The waves of a *Grand Visier's* hopes, the fins of an Elephant, and the horns of a Salmon, I have already by me: that new unheard-of curiosity, the trunk of a *Whale*, I am promis'd by a dutch skipper against next *September*. Poor man! I am sorry he should lose his labour; but I am terribly afraid that I shall be forc'd to return it upon his hands. If it actually reaches to the stars, I don't know how to give it house-room; my cabinet being some few stories lower than the tower of *Babel*. However now I think on't, I'll cut it out into may-poles, and furnish half the villages in *England* with dancing-posts.

*Te*

To enumerate all the absurdities in this play, would be endless; I shall instance one more, and so take my leave of it.

*Hali* and *Cuproli* cut one another's throats in a duel, and both die upon the stage. *Solyman*, the new grand Seignior, enquiring after them, is thus answer'd by one of his Officers.

Offic. Royal Sir,

'Till now we fear'd to tell you, that your friends  
Are by each other slain in single combat,  
Contending for the visier's office.

Solym. Ha!

Say'st thou? What, slain? — and by each other's  
hands?

More horrors still! —

Yea, verily! and a new blunderbuss into the bargain. No body was by when they fought; they dy'd immediately, as I said before; they had been perfect friends, and expir'd without telling any one how they came to disagree: so that, for aught this pragmatistical officer knew to the contrary, they might pink one another about a bottle of sherbett, or a basket of strawberries. Had *Solyman*, instead of his *ha! what say'st thou?* — ask'd him this honest question.

— How know'st thou  
They dy'd contending for the visier's office?

he must have been nonplust, or have reply'd

— May't please your majesty,  
The prompter heard it all, and told me so.

*Dixin' in hoc vobis esse atticam elegantiam!* Is not this professor of ours an old dog at the drama? Certainly for instructors in poetry, and orators in  
P——t,

N<sup>o</sup> XLVIII. *Terræ-Filius.* III.

P—t, no place can vie with Oxford; and to come even with this gentleman, I'll purloin, as well as he, from Mr. Dryden, and conclude with this prayer:

*On all their party may this blessing light,  
To talk like R—ny, and like Tr—p to write.*

I am, S I R,

*Yours, &c.*

JEROBOAM.



TERRÆ-FILIUS. N<sup>o</sup> XLIX.

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— *Vir bonus est quis?*  
*Qui consulta PATRUM, qui leges, juraque servat.*

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WEDNESDAY, July 3.



T. John's college at Oxford is a society for which I have so great a veneration, that I take all opportunities of transmitting to posterity every thing that is curious or memorable concerning it.

What I have at present to communicate, is the last letter, which the venerable *Founder* of that college,



lege, Sir *Thomas White*, sent to his fellows and scholars, which is so full of godly exhortations and fatherly affection, that I think it cannot be a disagreeable entertainment to any of my virtuous readers.

To Mr. PRESIDENT, the Fellows and Scholars of  
St. JOHN BAPTIST College, in OXON.

Mr. President, with the Fellows and Scholars,

“ I Have me recommended unto you, even from  
“ the very bottom of my heart, desiring the Holy  
“ Ghost may rest upon you, until the end of the  
“ world; and desiring Almighty God; that every  
“ one of you may love one another as brethren; and  
“ I shall desire you to apply your learning, and so  
“ doing, God shall give you his blessing both in this  
“ world, and in the world to come. And further-  
“ more, if any strife or variance do arise among you,  
“ I shall desire you, for God’s love, to pacify it, as  
“ much as you may; and that doing, I put no doubt  
“ but God shall bless every one of you. And this  
“ shall be the last letter that ever I write unto you,  
“ and therefore I shall desire every one of you to  
“ take a copy of it for my sake. No more to you  
“ at this time, but the Lord have you in his keep-  
“ ing, until the end of the world. Written the se-  
“ ven and twentieth day of *January*, One thousand  
“ five hundred sixty and six. I desire you all to pray  
“ to God for me, that I may end my life with pa-  
“ tience, and he may take me to his mercies.

*Obijt Anno Salutis 1566.*

*atat. sua 72. ELIZABETHÆ  
regni octavo, & undecimo  
die Februarii.*

By me Sir Tho. White, Knt. Al-  
derman of London, and Foun-  
der of St. John Bapt. Coll. in  
OXON.

What

What a truly primitive and christian spirit is here discover'd ! a spirit worthy of so *diffusive* and munificent a benefactor ! Who could more passionately express his concern for the welfare of mankind, and the honour of God ? The great soul of Sir *Thomas White*, whose memory few *cities* and *corporations* in *ENGLAND* have not some reason to bless, breaths in every line, and proclaims the author of it to be a person who had devoted the whole tenour of his life to *piety* and *good works*.

I can never read it without a sort of religious enthusiasm ; I fancy my self thrown back into some distant, golden age, before *fraud* and *corruption* were established amongst men ; and when the love of our fellow-creatures, and the happiness of posterity prevailed over all personal gratifications.

Neither can I help being so *superstitious* (if it must be call'd *superstition*) as to believe that the fervent zeal of this righteous man has a very sensible effect ; for I must impute the present *flourishing condition* of that college, the *brotherly love* which is to be seen amongst its members, their great *application to learning*, their hatred of *strife* and *variance*, their industry in *peace-making*, and above all, their *disinterested integrity* in the administration of the college, to his devout prayers, that *God would bless them*, and that the Holy Ghost *would rest upon them*.

Indeed, if there should ever arise a *Person*, who, whilst he enjoys the benefit of this society, should have either the *will* to attempt, or the *power* to perpetrate any thing contrary to the last dying intreaties of so good a man, and so indulgent a benefactor, no name could be found equal to his guilt, and no punishment sufficient to atone it : he must first of all, shut up his bowels against all compassion, and subdue the dictates of conscience and honesty ; he must reject the *blessing of God*, which his *founder* bequeathed him, and despise the assistance of the Holy  
Ghost

*Ghost* ; he must involve himself in the *blackest ingratitude*, the *highest sacrilege* and most *confirm'd hardness of heart*.

But as no such *infamous abandon'd Person* has yet arisen, let us firmly hope that such a *monster* will never arise ; and at the same time humbly implore Almighty God, that, in his great mercy, he will either suffer no such *miscreants* to spring up among us, or defeat their attempts.

We cannot judge how happy the members of St. JOHN'S college have always been under their *former* and *present Governors*, better than by reviewing the several *benefactions* which they have received since the foundation of their college, and by considering how faithfully they have been applied.

*John Case*, doctor of physick, in the year 1602. gave one *hundred pounds*, to buy an Estate of *five pounds per Annum*, to be divided between two student fellows in divinity, who are to be nominated every year *de novo*, at the discretion of the *president* and the *ten senior fellows*.

In the year 1580, *Walter Fish*, citizen and Merchant-Taylor of London, gave an annuity of *seven pounds, six shillings, and eight pence*, to be distributed amongst *five indigent scholars* in divinity ; which is now paid to this college by the company of Merchant-Tailors, according to the will of the *benefactor*.

The Lady *Mary May* gave *five pounds a-year*, as a stipend for a *theological lecture* in this college : but *Wood* says that this *benefaction* (without mentioning *how*) has been long since lost.

*Hugh Henly*, citizen and Merchant-Taylor of London, gave, by will, *fifty pounds*, to maintain *one scholar*, for ever, Anno 1592.

Sir *Richard Lee*, of Kent, devised *twenty shillings a-year*, for the maintenance of *one poor scholar*, Anno 1608.

George

*George Palyn*, citizen of *London*, in the year 1609. gave *three hundred pounds*, to buy an annuity of sixteen pounds *per annum*, for a perpetual exhibition to four poor scholars in arts, to each four pounds a-year, as long as they continued in college, or until they should take the degree of *batchelor in divinity*.

*Thomas Paradyne*, citizen of *London*, in the year 1613. gave an exhibition of *ten pounds per annum* to three poor scholars, (*viz.*) to one four pounds a-year, and to the other two *three pounds* a-year to each. He paid this money himself as long as he liv'd, and at his decease gave *two hundred pounds*, to buy lands to the same value for ever.

*Sir William Craven* Knt. and alderman of *London*, gave the rectory of *Creek* in *Northamptonshire*, Anno 1613.

*Galsfred Elwes* Esq; alderman of *London*, devised by will, *one hundred pounds*, Anno 1616.

*John Rixman*, of *Maidenhead*, in *Berkshire*, formerly fellow of this college, gave *one hundred Pounds*, Anno 1620.

The lady *Knevet* gave *one hundred Pounds*, which was paid by her Executors, Anno 1623.

*John Buckeridge*, Bishop of *Ely*, gave *five hundred pounds*, to redeem certain lands, the income of which was to be divided equally among all the fellows and scholars.

*Sir William Paddy* Knt. gave, by will, *two thousand and eight hundred Pounds*, for stipends to an organist, eight singing-men, and four choristers: what was left he order'd to be apply'd to repair the organ whenever there should be occasion, and to buy books for the library, excepting twenty shillings for a feast (called in the university a *Gaudium*) upon the anniversary day of his death, and twenty shillings more to one of the fellows for making a speech upon the same day. This was given Anno 1634.

Sir Robert Ducey Knt. and alderman of London, gave one hundred pounds, which was paid by his executors, for the use of the college, Anno 1634.

George Benson, citizen of London, gave one thousand pounds, with which an estate was bought to the value of fifty pounds per Annum, which was order'd to be apply'd in the following manner, viz. To the twenty senior fellows, next to the ten seniors, one pound and one shilling per annum to each, besides the allowance of the Founder: to all the rest of the fellows next to these twenty, to each fourteen shillings per annum, and to the Probationers thirty shillings in like manner. This was given Anno 1636.

William Laud, Archbishop of Canterbury, besides the revenues of the new quadrangle, which was built at his expence, gave, by will, five hundred pounds for the use of the fellows for ever.

William Juxon, Archbishop of Canterbury, gave seven thousand pounds, with which were bought lands to the value of three hundred and fifty pounds per annum, out of the revenues of which every fellow and scholar, besides the allowance of the Founder, is to have six pounds per annum, and the residue is to be laid up for the use of the college, Anno 1663.

Tobias Rustat Esq; gave one thousand pounds to buy an estate of fifty pounds per annum, which he order'd to be distributed in the following manner; viz. To thirteen of the poorest fellows of the college, who have no ecclesiastical preferment, college-office, nor lecture for that year, three pounds apiece; to the Dean of divinity forty shillings; and the same sum to the Dean of civil law; who are obliged to make two orations against rebellion; the latter on the 23<sup>d</sup> of October; and the former on the 20<sup>th</sup> of January; to the Deans of arts three pounds apiece; to the moderators in arts three pounds apiece; to a fellow or scholar, for an oration on the 30<sup>th</sup> of January, ten shillings; and in like manner to a fellow or scholar,  
for



for an oration on the 29th of May, *ten* shillings; This was given, *Anno* 1665.

There was formerly a complaint against the present *Head* for not applying this benefaction as he ought; but it is *well known* with how much honour he clear'd himself from that charge.

*William Bell*, doctor of divinity, and formerly fellow of this college, gave *five hundred pounds*, *Anno* 1673.

*Dr. Guibbons*, the famous physician, and formerly fellow of this college, gave the perpetual advowson of the rectory of *Beverly* in *Yorkshire*. It is expected that the same worthy person, having no children, will prove a greater benefactor when he dies; and do doubt, the Doctor (seeing how *justly* they apply other legacies) will make good their expectations.

The reverend *Dr. Waple*, late rector of *St. Sepulchres*, left also a considerable sum to buy *advowsons* of livings, and to maintain a *catechetical* lecture.

Having given a list of these benefactions, I leave it to the consideration of every member of that college, whether they are all still distributed in the manner directed by the respective benefactors.



TERRÆ-FILIUS. N<sup>o</sup> L.

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*Dat veniam Corvis, vexat censura Columbas.*

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SATURDAY, July 6.



H A T I may keep the promise, which I some time ago made to my readers, I design, in this last paper, to give them an account of the rise, progress, and final dissolution of the *Constitution-club*; a club, which ought always to be remembered with honour, both on account of the number of persons of the greatest quality, merit, and reputation, who were members of it, and of the glorious opposition which they made against the tyrannical and disloyal powers of the university of *Oxford*.

During the latter part of the Queen's reign, the *Whigs* and *Tories* in *Oxford* convers'd indifferently and peaceably together. Disputes about politicks were then seldom heard of; names of reproach and distinction were generally laid aside; and the heat of party zeal seem'd to be near extinguish'd. The *Tories* were delighted and satisfied in enjoying what they wanted; and the *Whigs* were not very uneasy in wanting what they ought to have enjoy'd. As the former of these were so civil as not to talk much of the *Pretender*; so the latter, with no less civility said but little about the Elector of *Brunswick*.

But

But no sooner had his present Majesty succeeded to the throne, and begun to make a wise and necessary change amongst his ministers, but war and destruction were denounc'd against all Persons, who favour'd either the new succession, or the new change: nothing was now to be heard among the *Tories*, but extravagant encomiums on the Pretender, and his perjur'd adherents; and the most virulent invectives against the King and his faithful friends. All the wit, and mirth, and malice of the party was vented in treasonable libels, songs, and lampoons upon the Government. As for the *Whigs*, the now-envied and hated *Whigs*, as many as could be discover'd, were marked out for victims to the revenge and fury of their adversaries. If ever they stir'd out of their colleges, it was not without danger, and hazard of their lives. In the streets, and all publick places, they were sure of being mobb'd and insulted by whole crowds of the gown'd and ungown'd rabble.

In this condition and temper was the university, when several loyal gentlemen of *New College*, (amongst whom captain *Thomas* and the reverend Mr. *Lavington* deserve to be particularly mention'd) considering that it was not longer possible for the *Whigs*, either with the safety of their persons, or consistently with their faith and affection to his majesty, to converse with the *Tories*, agreed to form themselves into a society, which was to meet together once every week, and to be call'd the CONSTITUTION-CLUB. Of this society all persons were to be admitted who were well affected to his Majesty king *George*, and were not below the degree of a *batchelor of arts* in the university. Amongst other good effects which the establishment of such a society was like to produce, this in particular was chiefly intended — to cultivate an intimacy and friendship between the *Whigs*, who by this means, would be more capable

ble of assisting and supporting one another on any occasion, and would be more zealous and active in the defence of our happy Constitution against all its opposers.

Nor were the intentions of these gentlemen in the least disappointed: for both the Members of the *constitution-club*, who soon increas'd to a very considerable number, and the other inferior *Whigs* of the university, having all contracted an acquaintance with one another, did not fail, on every opportunity, to profess their loyalty and affection to king *George*; to assert his title to the crown, upon the true and rational foundation of the late glorious *Revolution*; to confute the lies, and detect the forgeries of the *Tories*; and to oppose the seditious attempts of that wicked and absurd faction.

The *university*, as might be expected, was not a little alarm'd and enrag'd at the insolent loyalty (as it was stil'd) of the *Whigs*; and the *constitution-club* being found guilty of raising this most evil spirit of loyalty in *Oxford*, many contrivances and schemes were set on foot to crush and extirpate this pernicious society. At length a plot against the *constitutioners* was secretly form'd, and successfully executed on the twenty eighth of *May*, 1714. which was his majesty's birth-day, and the first that had been celebrated since his arrival in *England*.

On this joyful occasion the whole body of the *constitution-club* met together at a tavern, and ordered the windows of the house to be illuminated, and some faggots to be prepar'd for a bonfire.

But before the bonfire could be lighted, a very numerous mob which was hired for that purpose, tore to pieces the faggots, and then assaulted the room, where the club was sitting, with brickbats and stones. All the time that the mob was thus employ'd, the disaffected scholars, who had crowded the houses and streets near the tavern, continued throwing up  
their

their caps, scattering money amongst the rabble, and crying out down with the *constitutioners*; down with the *Whigs*; no *G — e*; *Fa — s* for ever, *Ormond*, *Bolingbroke*, &c.

It fortunately happened that none of the *constitutioners* were much hurt; but it is believed that they would all have been massacred, if they had not fled upon the first assault, and escaped to their colleges through the back-door of the tavern.

As soon as it was known that the gentlemen of the club had found a way to escape, the united rabble of scholars and townsmen proceeded next to discharge their fury upon the windows of those few houses that either happened to be illuminated, or were known to belong to *Whig* inhabitants. Besides this a Presbyterian meeting-house was gutted, and demolish'd, and several other enormous outrages were committed.

The next day was spent in triumph by the *Tories*, for the victory they had obtain'd over the *constitution-club*. Every one was ambitious of being thought an actor in the Riots, though there were few of the rioters, who, after roaring and hooting the night before, had voice enough left to tell of their mad exploits. But as far as they had proceeded in their violent and rebellious designs, it seems they had not yet fully accomplish'd them; it was therefore publickly given out, that the glorious work which was left unfinish'd the last night, should be renew'd and compleated the next.

Accordingly, about six of the clock in the evening, the streets were again crowded with scholars and others, who for some time went about the town, repeating the above-mention'd seditious cries, till hearing that some gentlemen of the *constitution-club* were shelter'd in *Oriel College*, it was immediately resolved to demolish that college.



The *Oriel* men, as it happen'd, had foresight enough to bar up their gates before the approach of the mob: but this would not long have secur'd them from being forced open, if one of the gentlemen of the college had not fir'd upon the mob from his window, and wounded a gownsman of *Brazen-Nose*. The mob, under the terror of this dangerous and unexpected resistance, retreated from *Oriel*, and contented themselves for the rest of the night with breaking of windows ransacking the houses of dissenters, pulling down, and setting fire to their meeting-houses, and doing the most extravagant mischief that so ingenious and learned a mob could contrive.

The next day the Vice-chancellor and Heads of houses were assembled in *Golgotha*, to consider of ways and means for discovering the authors of the tumults, and for bringing them to condign punishment. Without much debate it was unanimously resolved, that certain turbulent scholars, called by the name of the *constitution-club*, were the cause of all the mischiefs and disturbances that had happen'd: for, as the honest vice-chancellor most wisely reason'd, if the *constitution-club* had not been at the tavern the twenty eighth of *May*, the mob would not have rose to have broke the Windows, and to do those things that were done; therefore (continued this worthy magistrate) the *constitution-club* is answerable for all that has been done.

This conclusion being allow'd to be a self-evident truth, the members of the *constitution-club* were sent for, and examined upon oath by the vice-chancellor. Besides the members of the club, several gentlemen, who were not members of it, appear'd voluntarily before the *vice-chancellor*, and depos'd that they happen'd to be in the street when the mob assaulted the *constitution-club*; that the gentlemen of the club gave no manner of provocation to the mob

mob; and that they all left the tavern before nine a-clock at night.

The result of these examinations and depositions was this: both the members of the club, and the persons who had voluntarily deposed any thing in favour of those members, were put into the *vice-chancellor's* court, and proceeded against as *Rioters*. After a troublesome prosecution, which lasted above a year, and put the *constitution-club* to more than an hundred pounds expence, they were found guilty of being at a tavern on the twenty eighth of May; but were *acquitted* of the *Riot*.

A full and exact account of the proceedings of the university in this affair, and of the many disloyal and treasonable practices, which both the great gownsmen, and the small, had been guilty of, was sent up \* \* \* \* \*. But \* \* \* \* \*.

In this part of the history of the *constitution-club*, it ought not to be omitted, that whilst the prosecution was carrying on in the vice-chancellor's court, the dutiful and obsequious grand Jury of *Oxfordshire*, at the assizes for the county, made a formal presentment of the *constitutioners*, as a set of factious men, "who, shrouding themselves under the specious name of the *constitution-club*, were enemies to monarchy, and all good government, and had been the authors, of all the tumults and disorders that had happened in the city or county of *Oxford*."

Nor were the courts of justice the only places in which the *constitutioners* met with unjust and scandalous usage: *St. Mary's*, *Golgotha*, the *Theatre*, *Convocation-house*, and *schools*, eccho'd with invectives and anathema's against them. The most scurrilous reflections on them were constantly thrown out in the *Lent-verses*, sermons, declamations, and all other public exercises. Even those graver tools, the *V—C—* and *P—rs*, to enliven their dull harangues, and gain the applause of the subordinate rabble, never fail'd, in  

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their

their most solemn speeches before the *convocation* to fall foul and heavy on the *constitution-club*. One of the *Proctors*, in particular, had the modesty and good manners to tell the convocation, that the *constitutioners* were "*Homunciones nequissimi, diis hominibusque iniusti*," i. e. *most vile wretches, who were hated by gods and men*. At the same time that this creature had the impudence to prate thus it was known to the whole university that a Marquis, several noblemens sons, two or three Baronets, besides a great number of clergymen, and others of the best rank and quality, were members of the *constitution-club*.

But all the base and scandalous methods, that had been practis'd by the university against the *constitutioners*, were not able to discourage those gentlemen from adhering to their duty, and manifesting a proper zeal for the honour and interest of his majesty on every occasion: they still continued their weekly meeting; and instead of being weakened by opposition, they grew stronger by it, and increased the more in number.

And as their numbers increased, so did the malice and resentments of their enemies, whose thoughts were wholly bent upon revenge, and upon contriving methods to extirpate the club.

At length it was hop'd that the happy time was come, when the *constitution-club* should be no more: for one \* \* \* of *Christ-Church*, a tool that was form'd by nature for vile and villainous purposes, being advanced to the *proctorship*, publicly declar'd, that no *constitutioner* should take a *Degree* whilst he was in power. This corrupt and infamous magistrate had formerly been under cure for *lunacy*. and was now very far relaps'd into the same distemper. He was naturally the most proud and insolent tyrant to his *bettors*, who were below him in the university; but those above him the most mean and creeping slave: he was peevish, passionate, and revengeful

venegful; loose and profligate in his morals, though seemingly rigid and severe: in publick, a serious and solemn hypocrite; in private, a ridiculous and lewd buffoon: an impudent pretender to sanctity and conscience, which he always us'd as a cloak for the most unjust and criminal actions. In short, he was so worthless and despicable a fellow, and had so scandalously over-acted his part in his extravagant zeal against the *constitution-club*, that at the expiration of his proctorship, when he appeared as candidate for the *Professorship of history*, there were not above ten persons, besides the members of his own college, who voted for him.

*A short and true abstract of the history of a certain famous proctorship is as follows:*

**M**R. Meadowcourt, A. B. fellow of *Merton College*, and a member of the *constitution-club*, was put into the *Black-Book*, and sentenced to be withheld from his degree for *two years*, for being in company with the *constitution-club*, and for drinking king *George's* health in the presence of the *Proctor*.

Mr. *Cartey*, A. B. and scholar of *University-College*, was put into the *Black-Book*, and sentenced to be withheld from his degree for *one year*, for being in company with the *constitution-club*.

Mr. *Costard*, A. B. fellow of *Wadham College*, and suspected to be a member of the *constitution-club* was withheld from his degree for *one year*, for refusing to subscribe to a paper, in which he was to declare, that the *constitution-club* was a profligate and scandalous set of men; and that he neither was, nor ever would be a member of that club.

Mr. *Scurlock*, A. B. fellow of *Jesus College*, and a member of the *constitution-club* was *pluck'd*, (i. e. disgrac'd, and forbid to proceed in performing his exercise) for mentioning the word *King* in his declamation: he was afterwards denied his *grace*, and withheld from his *degree* till the expiration of this proctorship, for refusing to subscribe to a paper that contain'd very unjust reflections on the *constitution-club*.

N. B. When Mr. *Scurlock* waited upon Mr. \*\*\*, the good, charitable, christian-like proctor told him, that he wonder'd Mr. *Scurlock* would dare to displease him, when it was well known that he had an utter aversion to every member of the *constitution-club*.

Mr. *Russel*, A. B. fellow of *Merton College*, and a member of the *constitution-club* was withheld from his *degree* till the end of this proctorship, for refusing to sign a paper that contain'd reflections on the *constitution-club*.

Mr. *Cowper*, A. B. fellow of *Merton College*, and a member of the *constitution-club* was denied his *grace* (as it's believed) by Mr. \*\*\*.

Mr. *Bearcroft*, A. B. fellow of *Merton College*, and a member of the *constitution-club* was denied his *grace*.

To the praise and glory of this Proctor it must be own'd, that these wholesome severities were successfully applied, and had a most happy effect: for though they had not force enough to prevail on the *constitutioners* to dissolve their society, yet they effectually deterr'd all persons under the degree of A. M. from becoming members of it. It happened too,



too, that several of the *constitutioners* were obliged about this time to leave the university: these gentlemen not being succeeded by others, the club was reduc'd to a very small number; however, few as they were, they stood their ground, and met together as usual, not yet despairing, nor much hoping for redress and reformation from above: something dispirited no doubt they were, after they had suffer'd such unparalell'd injuries and oppressions within the university, and had met with so little encouragement from without.

As the *constitution-club* about this time began to sicken and decay, so it was not long after this before it gave up the ghost: the occasion of its dissolution shall be related as follows:—

A most impudent and seditious sermon, far exceeding every thing that *Mist*, or any such traiterous scribbler has publish'd, was preach'd before the university on the twenty ninth of *May*, 1719. by one *W—n*, a fellow of *Merton College*, and the professor of poetry. Complaint was made of this sermon to the vice-chancellor by Mr. *Meadowcourt*, a fellow of *Merton College*; but the vice-chancellor refusing to proceed against the preacher upon this complaint, Mr. *M.* sent up an account of the sermon, and of the vice-chancellor's refusal to proceed against the preacher, to Mr. Secretary *Craggs*. After this account had been laid before the Lords Justices, their Excellencies order'd, that a letter should be wrote to Mr. *M.* to thank him for the commendable and becoming zeal that he had express'd for the honour of his majesty, and to assure him of their favour and encouragement. After this, he was sent for by their Excellencies to *London*, where he was long employ'd in the prosecution of this affair, which he managed so much to the satisfaction of their Excellencies, that, it is said, he received the strongest promises of a considerable and speedy reward. Upon

the strength of these promises, he waited above half a year in *London*, and then returned to *Oxford*.

After his return, the *constitutioners* never met again together, either publicly or privately, as a club.

Since the decease of this society, *Whiggism* itself in *Oxford* has almost expir'd. The *Whigs*, being now without leaders, and without a center of unity, are shatter'd and broken into different parties and factions among themselves. Many have revolted to the *Tory* party, either out of fear of disgrace and oppression, or in hopes of academical honour and preferments. The rest, though they still retain their integrity, yet they are too well convinc'd that they ought to moderate and restrain their zeal for the best cause in the world, since the merit of *suffering* for it has been their *only reward*.

#### CONCLUSION.

I have now finished this undertaking, and I hope, in some measure, fulfilled all those promises which I made to my readers when I first set out. I submit what I have written to the judgment of all those unprejudiced persons who desire to see a faithful account of the state of the university of *Oxford*, at the beginning of his present majesty's reign: as such I will venture to recommend this book to their perusal, and if I have the happiness to obtain their good opinion, I shall sit down very easy under all those farther censures and calumnies, which the republication of these papers will inevitably draw upon me.

F I N I S.



A N  
APPENDIX  
T O

*Terræ - Filius :*

O R,

A LETTER to the Reverend  
Dr. NEWTON, Principal of  
Hart-Hall ; occasion'd by his  
Book, entitled, University Edu-  
cation, &c.

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— *facite ut vestra auctoritas*  
*Mæx auctoritati faulrix adjutrixque sit.*

NEWTON'S Motto.

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Reverend S I R,



WHILST the foregoing sheets were print-  
ing off, I cast my eye upon an advertise-  
ment of your book concerning *University*  
*Education, &c.* From which general title,  
join'd with your known zeal for our  
*learned Mother*, I expected to see a full vindication of

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our *academical* erudition; and as I apprehended that such an undertaking could not be carried on without interfering, in some measure, with what I had written, I put a stop to the press, till I had perused your discourse. I own that I was not a little disappointed in my expectations, and surpriz'd to find that, instead of a general view of our *Education* at *Oxford*, as the *news-papers* seemed to promise, you had put your self to the trouble of writing so voluminous a book upon the *insufficiency* and *elusion* of one particular *statute*; whereas, when you was upon that subject, and maintaining the cause of *academical discipline* in so learned and strenuous a manner, you might certainly have taken some other *statutes* into consideration, which are equally *insufficient* for the purposes intended, or equally *evaded* in the execution; as well as some other *practices* in that university, full as pernicious in their effects, full as obnoxious to censure, and therefore not less worthy of your animadversion, and the *explication* of those to whom you appeal. I could wish that you had done this, both for my satisfaction, (who am very desirous to see this matter fully cleared up) and to secure your own character from [the misrepresentations of your *Enemies* and *unkind Neighbours*, so grievously complained of, who will not fail to make use of this opportunity to reflect upon you, for confining your thoughts to a *single statute*, which so immediately and visibly tends to your own *interest* and *personal views*: for may they not infer, as I doubt not they are ready to do, that it is not so much the publick good of the *University* in general, as *private advantage*, which employs your pen, and animates your zeal? that if *Hart-Hall* had not lost some of its pupils by a particular accident, (which perhaps they will relate in a different manner, from what you have done) the world would not have been obliged with so laborious a volume upon the *defectiveness* of a statute, which amidst all  
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## APPENDIX. 131

the complaints against the university of *Oxford*, has not been taken notice of for above these *four score* years past? This will, I fear, be the consequence of that seeming *partiality* which runs through your book, by complaining so sharply of one *point* only, which affects *your self*, and leaving even unmention'd all those other *grievances, corruptions, and defects*, which have been so frequently complain'd of, and seem equally to require *Reformation* and *Redress*.

However, Sir, since the anguish of your *own wounds*, was so very sharp, as to make you entirely neglect the complaints of your *fellow-sufferers*, we are notwithstanding obliged to you even for this involuntary service, this undesign'd testimony to all the world, from so eminent an hand, that the university of *Oxford* is not so free from *Blemishes*, as some persons would suggest; but, in one instance at least, stands in need of correction: upon which occasion I take the liberty to return you my thanks, however you may please to accept of them, for *corroborating* my evidence, in so publick a manner, and *co-operating* with me in this glorious undertaking.

Having thus paid my compliments in due form, and recogniz'd you for my *fellow-labourer* in the cause of that famous *University*, of which we have both had the honour to be members; give me leave to review your late book, with that freedom and impartiality which become our common character of *Reformers*: in which enquiry as I shall with great pleasure acknowledge where I agree with you, so I shall, without fear of your resentment, as frankly declare how far I am obliged to differ in my sentiments.

Your thoughts upon this subject were occasion'd by the statute, \* *which prohibits the admission of scholars going from one college or hall to another,*  
with.



*without the leave of their respective Governors, or the Chancellor of the university for the time being, under the penalty of forty shillings, for the admission of every person, to be exacted of the Governor of the college or hall, into which he is so admitted.*

You have, Sir, with great accuracy, and somewhat more pains than I think were necessary, explained the meaning and design of this statute; which, in a few words, was evidently this, *viz. To secure the discipline of the university, and prevent the scholars rambling from one college or hall to another, upon every slight pretence, or idle allegation, under such penalty, as was then judged sufficient for this end: and indeed the statute has been thought so effectual, ever since the alteration which it received from Archbishop Laud, that you are the first person, as far as I can learn, who has complained, since that time, of its defectiveness. As to the main, I readily agree with you, that if this statute should come to be generally unobserved, or eluded, and scholars be allowed to wander from one college to another, upon every silly whim, or little disgust, it would be of very bad consequence to learning in general, perhaps even so bad, that, as you express it in very strong terms, the ★ UNIVERSITY it self would not be a proper place for the education of youth. But I do not see the least danger of such a general neglect or elusion; for, notwithstanding all the pains you have taken to prove this, and shew the ill consequences which would result from it, you have not been able to † produce but one instance of its being evaded, allowing it to be so in that case, and you seem to acknowledge that even then, ‖ there was such a stir made about it, that you believe it will never be done again: if so, to what purpose have you put your self*

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★ Page 49.

† Page 118.

‖ Ibid.

## APPENDIX. 133

self to so much trouble to prevent the bad consequences of a thing, which, according to your own confession, is never likely to *happen again*? — However, Sir, since you think it a point of such importance, not only to the || *advancement of learning*, and the *credit of the university*, but to the *benefit of all mankind*, to have this statute amended, I will consider your arguments upon that head somewhat more largely.

It seems then, that in \* *Act-Term*, 1723. Mr. *William Seaman* (by you called *William Seaman*) of *Hart-Hall*, having in vain applied to your self, as *Principal*, and afterwards to the *Vice-chancellor* for a *discessit*, he was, in *Michaelmas-Term* following, admitted commoner in *Oriel College* by Mr. *Bowles*, in contravention to the statute aforesaid.

What reason Mr. *Seaman* might have to desire his *discessit*, or how the matter impartially stood between you, I cannot tell, being perfectly unacquainted with the Gentleman, or the state of his case, any farther than by *hear-say*; but, taking it to be exactly as you have represented it, I do not see any grounds for so grievous a complaint as you have made about it; for whatever his reason might be for desiring to *remove*, it appears, by your own concession, that he took the regular method appoint by *statute*, to obtain leave for so doing; first, by applying to you as his *Governor*; and when that failed of success, he struck his name, it seems, out of your *Buttery-book*, modestly withdrew into the *country*, (seemingly unwilling to disoblige you, by going *directly* to another college) and returning sometime afterwards to *Oxford*, he applied to the *Vice-chancellor*, as the *statute* farther directed; but being so unhappy as to meet with a repulse from him too, and the cause of his desiring to *remove* still subsisting, Mr. *Bowles* admitted

mitted him into *Oriel College* without a *discessit*, in the absence of the *Provost* and *Dean*, and, *as you say*, paid the *penalty* exacted by the *statute* for so doing.

I can see nothing in all this, even as you have represented it, so very heinous, either in Mr. *Seaman* for leaving your *Hall*, or in Mr. *Bowles* for admitting him into *Oriel College*, or in the *Provost* for confirming that admission, as to make you exclaim against them, in so publick and bitter a manner, of *unkind usage*, *neglect of statutes*, and *setting bad examples*: for as to *unkind usage*, the Gentleman did not strike his name out of your *Buttery-book* till he had first civilly desired a *discessit*; against which I do not find that you had any reasonable objection; for you say that the *young man* is of himself sober, studious, and well-inclined; came to the *university*, with respect to his morals, untainted, and innocent, and, so far as you have been able to observe, is of a temper not leaning to any vice; a most excellent character of a young man, and scarce to be paralell'd in this corrupted age! I believe so many good qualities and uncommon virtues might have entitl'd him to somewhat more than a *discessit*, even an *optime discessit* from any college, or house of learning, except Dr. *Newton's*. Your reasoning upon this head is very exquisite, and amounts to this; That if a scholar behaves well under your care, you are resolved to keep him; and if he behaves ill, you will not let him go. But to return: from hence it appears, that there was no *disrespect*, nor in my opinion, any *ill usage* on his side. In the next place, as the *statute* was comply'd with, and the *penalty* regularly paid, where is the *contempt of discipline*, so loudly complained of, or what *bad example* can possibly follow from observing the *statutes* so minutely in every particular?

You take the liberty to *expostulate*, in this place, with Mr. *Bowles*, for doing so irregular and unkind a thing, and tell us, That he had himself had his

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## APPENDIX. 135

*Education in Hart-Hall, under as good a Tutor, and as kind a friend as any man could have.*

I have been informed, indeed, that Mr. Bowles was a member of *Hart-Hall* for two terms; which I think can hardly be called *having his Education there*; and I believe he will, with the utmost pleasure, allow, that he was, during *that time*, under the best of men, and the best of Tutors, who might possibly \* *still have contributed to the reputation of your house*, had he fully approved of that *novel Scheme of discipline*, which you have lately endeavour'd to establish there.

Mr. Bowles would indeed be very *ungrateful*, if he did not, upon all occasions acknowledge his obligations to that *worthy man* for recommending him, in so effectual manner, to his deceased friend and patron, the late learned Dr. Hudson; from whose hand he received his first preferment in the *university*, and by whose interest, when dead, he succeeded him in that *considerable Employment* which he now enjoys.

But you may remember, Sir, with what difficulty you parted with Mr. Bowles, and how hardly you was prevailed upon, both by that excellent Tutor, and Dr. Hudson himself, to grant him a *discessit*, tho' they proved it undeniably to be so much for his *advantage*: nor did you deny this for any male-behaviour, or demerit in Mr. Bowles; but, on the contrary, if what I have been told be true, your reason at that time was expressed in these words: *Does Dr. Hudson think that I will part with the Ornament of my Hall, to set up his little inconsiderable house.*

Nay, I have been farther assured, that you endeavour'd to persuade Mr. Bowles not to accept of any place under Dr. Hudson in the Bodelian library, which you called *studium vagum*, nor of a *Fellowship*

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ship in *Oriel College*, of which he had afterwards a good prospect; but press'd him, in the strongest terms, to return to *Hart-Hall*, promising him a *Tutorship* there, which, you said, should be better than what he already had, or could propose to himself by being Fellow of *Oriel*.

From hence we may judge of the great *Esteem* you once had for Mr. *Bowles*; for I presume that you would not have courted him, even in that unreasonable manner, to desert one place which he then enjoy'd for *life*, and the well grounded expectation of another, in order to become a \* *precarious Angler* in your *Hall*, unless you had conceived a very great opinion of his *abilities*; especially since you tell us of your present *Tutors*, That † if you could have known where to have found men of greater parts and abilities to have assisted you in the Education of youth, upon the foot of that scheme of discipline you would establish in *Hart-Hall*, you would have purchased them at any rate, that your slender fortune would have allowed you to afford.

I wish I could have omitted these particulars, and that I had no occasion to mention how happy Mr. *Bowles* once was in your esteem; because, to some persons, it may carry an air of flattery, which I detest, and be construed as an artifice to cajole myself into his favour; for which reason, though I am a stranger to the Gentleman, and have no such design, I should have gladly concealed those tender points, so difficult to be touch'd upon; were I not laid under a necessity to disclose them, by your present attack upon his character, in so publick and outrageous a manner.

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\* The *Tutors* in *Hart-Hall* so called, from their having each of them an *Angle* of it assigned to his care.

† Page 67.



## APPENDIX. 137

But from whence can proceed all this bitterness, and these marks of an opposite opinion? — Why, all from this one unhappy step, in admitting Mr. Seaman into Oriel College — You go on in your *expostulations* thus ;

*But how came Mr. Bowles, in the absence of the Provost, to think that he was the proper person to admit this young man? Was he Dean of the house? No; the Dean was out of town, as well as the Provost. Was he deputed by the Dean to act for him in this case? No; the Dean is himself a deputy, and is not known to depute? Was he senior Fellow, who, as such, might think it incumbent upon him to act as Provost or Dean, in matters that were clear of doubt, and could not, without inconvenience, be delay'd? No; there were other Fellows, in town, his seniors: neither was this a matter of that kind.*

I think all this is sufficiently answered already, by saying that, supposing it to be such an *irregular action* as you have set forth, yet it is not of that *importance* which you represent it to be, and is fully attoned by the payment of the *penalty* — But is the *case* indeed *such* as you have represented it? I fear *not*; and must now beg leave to tell it in a different manner, as I have often heard it related by a Fellow of Oriel College, senior to Mr. Bowles, with this addition, *That he would himself have acted just in the same manner, provided he had been in the same circumstances*; which seems to destroy that fond imagination, where you say, † *That you do from your very heart, believe there is not one of that house would have done it, on any consideration whatever* — But  
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to come to the *truth* of the *fact*, which seems to be as follows;

Mr. *Seaman*, having determined to leave *Hart-Hall*, at all events, apply'd to one Mr. *Brooke*, of *Oriel-College* to be his *Tutor*, and get him admitted into that college; which said Mr. *Brooke* came to Mr. *Bowles*, who was then at supper \* in the *Hall*, and desired him to admit such a young man commoner into that college; which Mr. *Bowles*, purely upon the application of Mr. *Brooke*, accordingly did, as he had a Power to do, being, at that Time, the *senior acting-fellow*, (contrary to your positive *assertion*.) and therefore the *proper person* to do it.

The *Gentleman* farther observ'd that the *Provost* never does (and indeed *cannot*) appoint a *deputy*, when he goes out of town, the *Dean* or *senior Fellow* being *deputy* of course. That in this *case* the *Provost* and *Dean* being both out of town, as you admit, and Mr. *Bowles* being *senior Fellow*, which you are desir'd to disprove, acted in this affair by his † *own authority*, and not by *deputation*.

That it was not in the *power* of the *Provost* to *remove* Mr. *Seaman*, after he was so admitted, provided he were inclined to do it, unless it were for some *offence* committed in *Oriel-College*: and yet this is what you so importunately and *unreasonably* require of him.

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\* I must observe, in this place, that Mr. *Brooke* alleges since the publication of my book, that he did not apply to Mr. *Bowles* at supper in the *Hall*, but in the *Battery* just after he came from supper in the *Hall*. I do not think this a matter of any great importance; but since the *Gentleman* is pleas'd to insist upon it, I think my self obliged according to my general promise to take notice of it.

† *Vid. p. 50*

The Gentleman still farther assured me, that neither the *Provost*, nor Mr. *Bowles*, ever saw, or had any knowledge of Mr. *Seaman* before he was admitted, nor for some time afterwards.

That Mr. *Bowles*, in particular, was so utterly unacquainted with him, that he enter'd him by the name of † *John Seaman*, and not of *William Seaman*, as you ignorantly ‖ alledge.

That the first time Mr. *Bowles* ever spoke to Mr. *Seaman*, was on account of publick exercise in the college, at which Mr. *Bowles* presided, not as *Dean*, not as Mr. *Provost's* deputy, not as any body's deputy, but purely as *senior Fellow*, in the same manner as at the admission, according to the common practice of the college.

That he admitted him, as he might have innocently done any other person, without any view or design, of serving himself or disobliging you; but meerly at the request and solicitation of Mr. *Brooke*.

Neither did Mr. *Bowles*, as it was farther observed, pay the forty shillings exacted by the statute, in any manner, either for himself, or for Mr. *Seaman*, as you confidently and falsely assert; \* for when the *Vice-chancellor* sent to Mr. *Bowles*, to pay it, he answer'd that he never saw Mr. *Seaman*; that he knew nothing at all of the matter; but referred him to Mr. *Brooke*, the Tutor; who after several expostulations, paid the money with his own hands, to the *Vice-chancellor*.

If this account, Sir, be true, (as I must suppose it to be, till you prove it otherwise) with what a multitude of falsehoods, misrepresentations, and injurious calumnies does your *Treatise* abound? Such an.

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† Vide the *Buttery-Book* of *Oriel-College*.

‖ Page 35.

\* Page 40.

an heap of *seeming prejudices*, and *manifest blunders*, as must proceed, either from a strong inclination to *perverting the truth*, or from the grossest ignorance of the subject in hand!

You must, therefore, now suffer me to *expostulate* this matter a little with you, (as you have done with Mr. Bowles \*) and to ask you, how you could do so *unkind* and *unchristian* a thing, to brood over resentments (so wrongly conceived) for *three* years together, and sit down, in so deliberate a manner, in order to send them forth into the world, as they now appear, with all that *shew* of argument, and *pomp* of words, with which you hope to obtain *credit* amongst the *vulgar* and *ignorant*? How could it enter into the heart of so *pious* and *conscientious* a man, to write so elaborate a performance, without any just reason, against a Gentleman, who had been an *Ornament* to your *Hall*, and for whom you had formerly expressed so great an esteem? And this, without so much as giving him an opportunity, in a *private manner*, to justify his conduct, or ask *pardon*, and make you reparation. Could nothing satisfy the violence and impetuosity of your wrath, but exposing his name in almost every page of a large book, with your own *hard* comments and *unjust* observations?

If you say that you did apply to the Provost of Oriel College, before you began to write your book; yet was that sufficient for a just and good man to do? why was not Mr. Bowles, who makes so conspicuous a figure in it, applied to, as well as the Provost? was he, all on a sudden, grown so *inconsiderable* in your eyes, as not to deserve the least notice or regard, even when his *Reputation* was to be put at stake? why ought not He likewise to have been heard

heard in his own defence, before so terrible a charge, as that of endeavouring to subvert the discipline of the whole University, was brought against him? nay, indeed, ought any man, however mean and inconsiderable, to be treated in this manner?

You say that you applied to the Provost of Oriel in this matter; and what answer did the Provost give you? Did he not tell you, as I have before set forth, that it was not done by his DEPUTATION, but by the Gentleman's own authority, as senior fellow. And if he did so, what end could you think to serve, by insisting so long upon this head? why should you, for so many pages together, spin out your reproaches upon that worthy magistrate, for confirming and approving the admission of Mr. Seaman, for lending his authority, *ex post facto*, and for giving validity to unlawful acts, with a great deal to the same purpose, after you had been told, from his own mouth, that it was not done by his Deputation, and could not but hear, after all those examinations which you seem to have made, that it was not in his power to reverse it?

However you may therefore at present to despise Mr. Bowles, on account of your age, your standing, more exalted talents, or a superior station in the university, (which, however, a modest man would not do) yet does it, Sir, become you to throw your dirt and foul language, in so plentiful a manner upon One who is so much superior to you in age, as well as in station, and at least your equal in learning, probity, and religion; one who has lived so many years, in the university, with an unspotted character in every respect, till it was now first of all impeached by you?

Let me conjure you, therefore, by all that is sacred and honourable, to \* declare what motive could possibly induce

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\* Vid. Your expostulations, p. 42.



induce you to do a thing so extravagant, so unusual, so unchristian? — Had the Provost of Oriel, or Mr. Bowles ever given you any such provocation, as might seem to justify your resentment of it in this manner? Not the least in the world; nor could the justest resentment have been thus expressed with innocence — What then could possibly excite you to so extraordinary a procedure? Here is an effect that astonishes; a proportionable cause is so far from being assign'd, that there doth not so much as any appear; matter of the greatest importance (to every good man) has been taken for a trifle; and that which is death to the reputation of our neighbours, seems to have been sport to you.

I must, in particular, desire to know the reason why the whole load of your satire and resentment should be thrown upon the Provost, and Mr. Bowles, who do not seem, in any manner, to deserve it? and why even the name of Mr. Brooke, who was so deeply concerned in this affair, and is the only person blameable, (if there is indeed any thing blameable, in it) should not be so much as mentioned or alluded to in your whole book?

I call upon you, Sir, in the most solemn manner, as you profess yourself a scholar and a christian, to declare the secret motive which induced you so artfully to conceal his name, who was the chief instrument in this affair; and to fall so violently upon those, who, at worst, are no farther guilty, than that they could not help it, when it was done. If you fail to satisfy us herein, I will myself examine farther into this matter, and endeavour to give the world the true reasons of such a partial and extraordinary procedure.

Having thus examined the particular case of Mr. Seaman, with relation to himself, Mr. Bowles and the Provost of Oriel College, and, I think, demonstrated, that you have grossly misrepresented it in every particular; we will now come to the *status* itself, and

and see whether your reasons for *altering* it are more conclusive.

You begin with observing, upon Mr. Seaman's case, \* *That a single instance succeeding will invite imitation; common practice will take away shame; and discipline and learning, in this part of the world, will be just where they were a thousand years ago.*

In short, the sum of your *complaint*, and the *purpose* of your whole book, is to shew that this *statute* is first of all *insufficient*, and secondly *eluded*. Let us consider what you have to urge upon both these heads.

As to its *Insufficiency*, you observe that *forty shillings*, according to the *present value* of money, is so *inconsiderable a penalty*, that it will be but little regarded, when any person out of *humour, perverseness, or self-interest*, shall be inclined to break the *statute*; which ought, therefore, to be enforced by such a *farther sanction*, as will be *sufficient* to preserve it from any *future violation*. You do not mention what you would please to have that sanction be; but I suppose, by the drift of your book, that you would have the *penalty* made large enough to *confine* every scholar to that *society*, into which he shall first happen to be admitted; so that he shall be *effectually* pinn'd down to that *college or hall*, without any *possibility* of removing to another, *whatever reasons* he may have for it, *without* the consent of his present *Governor*, or the *Vice-chancellor* of the university.

But I believe, and grievously apprehend, that *worse* consequences would follow from such a *burdensome penalty*, than can possibly attend the *statute*, as it stands at present; for notwithstanding your argument, that a *scholar* will be equally at *liberty* to remove, provided he can produce a *good reason* for  
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so doing, when the statute is enforced with a *stronger* penalty, and more *effectual* sanction, give me leave to call this only a *gravis dictum*; it will be in vain to tell us, that a *good Governor* will not refuse his *discessit* to any scholar who has *behaved well*, and can *advance* himself by removing; for this is directly *begging* the question, and implying, not only that all the *present Governors* of colleges and halls are *good men*, and *impartial Governors*; (whereas, perhaps, there may be one or two instances to the contrary, as I shall prove from you own words,) but it supposes farther, that there never was, and never will be any such thing as a *bad Governor*, as long as the *university* stands.

Perhaps you will reply, that supposing any *Governor* should be so unreasonable, or wicked, as to *refuse* a scholar his *discessit*, who has even the *justest* cause to desire it, yet he has liberty to appeal to the *Vice-chancellor*, who can himself give him leave, *without* the consent of his *Governor*: but this also comes to much the same; for how can I be sure that he *will* give me leave, which depends entirely upon what sort of a man the *Vice-chancellor* shall happen to be; whether a just honest impartial man, who weighs things with an equal ballance; or one, who will prefer the *friendship* and *good correspondence* of a *brother Head*, with whom he hath been long *intimate*, to the single request of a poor unknown *young Lad*, against whom, perhaps, the *Governor* has unjustly prepossessed him.

This, Sir, is so far from being a *chimerical* apprehension, that in all probability, it would often be the case; especially when party runs high, and the *merit* of men is not decided by *learning* and *industry*, but by a certain *zeal* for this or that prevailing opinion.

In order to give this argument some *weight*, I must desire you to cast your thoughts back to the  
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grand usurpation of *Oliver Cromwell*, and then ask your conscience this impartial question; whether you do not believe, that many a *Vice-chancellor*, in those wicked *Rump*-times, would have combined with one of his *fanatical* Brethren to oppress an honest young *Royalist*, by refusing him leave to depart from one college, where he had been manifestly *ill-us'd*, and go to *another*, where he had a prospect of *advancing himself*.

Neither can I agree with you concerning the *Reasons*, which a scholar ought to have, for leaving one society, and going to *another*.

In the first place, I must observe, contrary to the whole *tenour* of your book, that it may not, in many cases, be *proper* to declare the *motive* of desiring to *remove*; for I may have *secret* promises from my friends in *another* college, or *private* views of my own; the *divulging* of which might entirely frustrate my *own* ends, or the *designs* of my friends: which I believe will not be thought a *groundless* objection by those, who know any thing of the method of canvassing for Fellowships or other Preferments at *Oxford*.

But secondly, as it may not be *proper* to declare the reasons of desiring to go to *another* college; so it may be equally *imprudent* to declare my *objections* against *that*, which I desire to leave. I may not like my *Governour*, and perhaps for very *good reasons*: He may be a proud, imperious man, rigidly observant of little *niceties* and *trifles* in discipline and the government of his college; He may perhaps be a *well-meaning* man, and a *good scholar* in university-learning; but withal a *Pedant*, an *Humourist*, and by his affectation of *singularities* and adherence to *punctilios*, a meer *Tyrant*.

He may, besides, be not only monstrously *whimsical* with regard to his *own* *economy* and *method of living*; but likewise so *unreasonable*, as to expect

the same individual *formalities* from all those under his power, however their ages, constitutions, and appetites may disagree; He may not only demand the *direction of my Company*, (which indeed you seem to \* insist upon your self) but be so rigid and *tyrannical* in this particular, that he will not allow me the conversation of my *dearest Friends*, and most *intimate Acquaintance*; nay, perhaps of my *nearest Relations*, or even of my own † BROTHER. Then as to *Diet*, he may be full as *oppressive* again in that particular; not content with restraining me from *extravagances*, which are not *proper*, and what I cannot afford, he may force me into a contrary *extreme*, and from a ridiculous sort of reasoning, because *intemperance* is bad for *health* or *study*, confine me to a *regimen* of bread and water; or what is little better, of *small beer* and † APPLE-DUMPLINGS.

I have drawn you a *Character*, which is not unlikely to prevail in *collegiate* societies; it is a *character*, not *vicious* indeed, but so *odious* and *troublesome* to those over whom it *presides* that I cannot help thinking it one *good reason* for leaving a society, which is govern'd by such an odd *fantastical* creature, were any body to judge of it, but the PURITAN himself.

I could put the case stronger still; and suppose the *Governor* to be a *worse* man than him before described, an unjust, rapacious, passionate, debauched wretch; in every respect unfit to *preside* over young men, and, by his influence and example, taint their tender minds with an inclination to the *same vices*.

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\* Page 204.

† Page 76.

‡ Enjoin'd in a certain *ball* in *Oxford*, every *Friday* with their *concomitants*, as they are called, *viz.* a *farthing* brown Sugar, and a *farthing* butter.



I will suppose again, that I am put into the hands of a bad Tutor, \* who totally neglects me, does not read a lecture to me above once a month, or two months, or a quarter of a year; and then without any method or design.

You say, Sir, you are inclined to believe that this is a very rare case indeed, and you hope is put — as a thing possible only, and not yet experienced by any, nor ever likely to happen. Could I suspect so grave a person of being ludicrous, I should construe all this as meer drollery and grimace; but, as the solemnity of your *mein* and *aspect* will not suffer me to do this, I must tell you, Sir, that whatever you may believe, or hope, or dream, is nothing to the purpose; for the case you mention is not only possible, but a very common case, already experienced by many, and what will certainly happen again. I wonder, Sir, how you, who have lived so long in the university, and compared the discipline and statutes of other colleges so nicely together, in order to make a compleat scheme for your own, could be so grossly imposed upon in this particular.

Lastly, Sir, I think it a good reason to leave my College, if, after tryal and observation of other colleges, I do not like the discipline and method of Education established there, however strictly observed; and to go to another, where I am convinced that I can sooner arrive at a tolerable perfection of sound knowledge and rational learning.

All these must be allowed to be very good Reasons for leaving one society and going to another; but as it would be improper and inconsistent with the scholar's design to declare them to his Governor, so I think there ought to be some room left for him to change his society; not, however, without pay-

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ing such a *reasonable penalty* as the *statutes* at present exact, to prevent *others* from wandering from one college to another, only out of *wantonness*, *idleness*, or *resentment*.

This seems to me the more reasonable, since you tell us that *several Colleges* make use of *solicitations*, *importunity*, *acknowledgements*, and *entertainments*, to obtain *pupils*; for if *any colleges* stoop to such mean artifices to *get scholars*, I am afraid that they will condescend to as *unwarrantable practices* to *detain* them. Nay, as good an opinion as I have of your self, yet in the case of Mr. *Bowles*, (whatever Mr. *Seaman's* might be) you was undoubtedly too severe; for if his *reasons* for leaving your *Hall* were *not* good, it is impossible that there ever should be a *good reason* for so doing. Nay, I think you was also a little too *scrupulous* in the case of Mr. *Joseph Somaster*, (called in your book, *Joseph Somaster*,) whose reasons for desiring a *discessit* were as follows,

I. That in *Baliol College*, he had the promise of a Tutor for *nothing*.

II. That he could live *cheaper* there.

III. That a *Scholarship* of that house would be given to him soon after his admission.

You have, indeed, with your usual exactness, considered these reasons; but you do not seem to have invalidated any of them, unless it be the *second*, relating to the *Cheapness* of *Hart-Hall*; upon which occasion you have given us, from your *Buttery-Book*, and other valuable *Archives*, a very elaborate representation of your *economy* and *regular manner* of life. But the other two reasons remain in their full strength; and I wonder how you could make any demur to signing his *discessit*.

For these reasons I am against enforcing the *statute* with any *larger penalty*, especially one so large

as you seem to desire ; which, after all you have said to the contrary, would be binding the scholar, like an *Apprentice*, and *imprisoning* him in one society.

BUT SECONDLY, you object, that even this *insufficient, defective* statute is *eluded*, and the penalty not regularly exacted : for you say, that it ought to be paid by the *Governor* himself, into whose college any person is thus *irregularly* admitted ; whereas, in the present case, it was not paid by the \* *Provost* of *Oriel*, but by Mr. *Seaman* himself. by the hands of Mr. *Bowles* ; which I have before proved to be a direct *falsity* : But this, with submission, is the *weakest* and most *childish* objection, that I ever met with from so learned a Pen. Does the law enquire, in any *penal* statute, by whom the money is paid ? the law indeed says, that, if you break such a *statute*, you must forfeit such or such a sum ; but it does not say, that you shall not *borrow* it of a friend, or that *another* shall not pay it for you. Thus, when any man is *fin'd* for a misdemeanor, the offender is obliged to produce the money ; but, provided he does that, no body troubles his head out of whose pocket it comes. Besides, this is an *objection* which can never be removed, it being *impossible* to find out *who* supplies the money, or prevent a *present* of the same value. In a word, were the *penalty* of this statute an *hundred pounds*, instead of *forty shillings*, it would be still liable to the same *evasion* : nay, it would be liable to it in a much higher degree ; for a *Governor* might, perhaps, think it worth his while to pay *forty shillings* to get a young man, of a *good character* and *promising parts*, into his college, (as you say yourself, † that you would purchase a *good Tutor* at any rate,) whereas he would not comply

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with

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\* Page 40. † Page 67.

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with a penalty of an *hundred pounds*, or of any other large sum.

But you go on, and \* labour very hard to prove, that besides the penalty of *forty shillings* to be exacted of the *Head* of any college or hall, for every such *irregular admission*, he ought also to *restore* the scholar. Indeed, you are so modest as to own, that the statute is † *silent as to this restitution*; and if so, why should more be required than the statute requires? but perhaps it is *imply'd* in the statute; especially since you say, that the payment of the forty shillings is a concession that the scholar was *wrongly removed*; and if *wrongly removed*, ought to be *restor'd*. I do not see that any such thing is *imply'd*, or that any thing should be supposed to be *imply'd*, which is not *expressed*, or does not at least appear to be *imply'd*. This is a strange way of explaining *penal statutes*, which I always thought should rather be *relaxed* in the execution, than *strain'd*, and made *more rigorous* by *silent meanings*, and forc'd *implications*. We will examine this reasoning by a parallel case.

There is an act of Parliament, which is a *national statute*, against *burying in any thing but woollen*, under a penalty of five pounds: Whereas we know that several persons of fashion are every year buried in *linnen, lace, &c.* and, upon payment of the *penalty*, are supposed to have complied with the *law*, and to be safe from any prosecution: but, according to your way of reasoning, the bodies, thus *unlawfully* interred, ought to be taken out of their graves, stripped of their *prohibited shrouds*, and wrapped up once more in *sheeps-wool* only: For, though the act of Parliament is *silent* as to this, yet the payment of the *five pounds* is a concession that  
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\* Page 37. † Ibid.

the bodies were *unlawfully buried*; and if so, the breach of the law ought to be repaired.

Perhaps you will endeavour to distinguish, in your great *logical* capacity, between these two cases, and observe, that a breach of the *university statute* tends to the subversion of *discipline* and *liberal learning*, which is *malum in se*; and that *scholars*, thus irregularly admitted, ought therefore to be *restored*, to prevent the ill consequences of such an example: whereas, in the other case, say you, there can be no such pretence, it being really of no moment, either to the living or the dead, whether a man be buried in *linnen* or *woollen*, any farther than as it is a breach of an *act of Parliament*; that this is only *malum per accidens*; and that therefore, if they pay the *penalty* exacted by the law, the injury is fully repaired.

But I must beg leave to observe, that this distinction is fallacious, and a meer scholastick subtlety: For, as the statute, to prevent the scholar's *removing* from one house to another, was made for the advancement of *good learning*; so the *act of Parliament* against burying in *linnen* was made for the encouragement of the *woollen manufacture*, which is acknowledged, on all hands, to be the greatest support of the wealth of this kingdom; for which reason I think that one ought to be regarded as much as the other; for I conceive an attempt to injure the *Publick*, and defeat the prosperity of our *native country*, to be equally destructive, and therefore equally *malum in se*, with an attempt to subvert the *discipline* of the university; and therefore, all examples, both of one and the other, should be equally avoided and removed.

But you go on, and say, *That though the statute mention only the penalty of forty shillings, and be silent as to the restitution of the scholar, yet it appears on record to have been usual to restore the scholar;*



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*at least there is one precedent for restoring the scholar, and there doth not appear to be one for detaining him.*

The single instance, which you have happen'd to pick up, is of one *Thomas Wyffe*, who, in the year 1548. was, by the Vice-chancellor's order, restored to Mr. *Man*, principal of *Whitehall*, by *John Bury*, Rector of *St. Mary College*, into which he had admitted him in the *irregular* manner before mentioned.

You seem to allow, Sir, though with some difficulty, that, in this case, Mr. *Bury* was not obliged to pay the \* penalty of *forty shillings*, enjoined by the statute, but only to *restore* the scholar; your inference from which is, that the Vice-chancellor, at that time, did not think the penalty *sufficient*, (though, by your † own acknowledgement, *forty shillings* was then of at least *six times* the value that it is at present,) or that it was *eluded*, as it is now, or that he did it to give *satisfaction* to the Governor, who was *injured* by this *irregular* remove, and therefore prefer'd the *restitution* of the scholar to the *payment* of the *penalty*, as more agreeable to the *intention* of the law.

I am still so unhappy as to differ in my opinion; and can by no means allow, that the Vice-chancellor, in 1548. ordered this *restitution* upon any of these accounts; but, as it is much more reasonable to suppose, did it at the voluntary request of Mr. *Bury*, who, upon this complaint, chose rather to *restore* the scholar, by way of *commutation*, as it is usual in other matters, than be obliged to pay so *heavy* a penalty: and then this instance is nothing to your purpose.

But

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But even supposing ( what there is no manner of reason to believe) that the Rector of *St. Mary College* paid the *penalty*, as well as *restored* the scholar, What does this prove? Only that the Vice-chancellor of *Oxford*, in 1584. went beyond his authority, and did an action, which he could not warrant by statute.

I shall not take any notice of your calling a thing *usual*, which has been *once* done; but you say *there is one precedent for restoring the scholar, and there doth not appear to be one for the detaining him.*

Really, Sir, I have no opportunity of searching the *university Registers*; nor if I had, should I think it worth my while to take so much pains about this matter: But allowing this to be true, that there is one *precedent* for *restoring* the scholar, and none for *detaining* him; shall *one* instance of a Vice-chancellor's having stretch'd his power, almost two hundred years ago, be extended to all his successors, and argued into practice?

I must make one more remark upon this case; which is, that *Thomas Wyffe*, take it which way you please, was not *restored* without the Vice-chancellor's order: I presume that you have, in your case, appeal'd to the present *Vice-chancellor*; and if he thought himself possessed of any such power to *dispense* with statutes, as his predecessor in 1548, did, he would have issued the same order to the *Provost* of *Oriel* to restore Mr. *Seaman*: but if he has such a power, and refuses to exert it in your behalf, he is, at least, equally culpable with the *Provost*, and ought equally to share your resentments; instead of which, Mr. *Vice-chancellor* receives nothing but the highest *\* encomiums* at your hands, and Mr. *Provost* nothing but the severest reproaches.

H 5

You

You tell us in the next page, that *this proceeding had so good an effect, that there doth not appear to be another instance of a scholar admitted into another house without leave from his former Governor, or from the Vice-chancellor, till the year 1723.* So that in the course of an hundred and seventy eight years, there are, according to your own acknowledgement, but two *instances* of persons admitted into other colleges without leave from their former Governors or from the Vice-chancellor: In one case, the person so admitted was *restored*, but the *penalty* does not appear to have been paid; in the other, the *penalty* was exacted, and the person *not restored*; which I presume would have been done in the latter, if the Vice-chancellor had any power by statute to do it. Your *one precedent*, therefore, is only an instance of a former Vice-chancellor, who exceeded his duty in *restoring* the scholar, which was an illegal act, unless he did it by the consent of both parties, in lieu of the *penalty*; as it is very reasonable to believe: If he did it by virtue of his own authority, it was an *unstatutable* action, and ought not to be followed by his successors; if he did it, not by his own power, but by agreement of the parties, then it is *no precedent* to your purpose; and, as you have not been able to rummage up any other *instance*, I hope you will not argue that it has been *usual*, to *restore* the scholar, from *no precedent at all*.

I should be ashamed to dwell so long upon this head, if it were not made necessary by your own prolix manner of writing; and I hope that I shall not be thought tedious in following you, under whose pen a *mole-hill* insensibly swells into a *mountain*, and \* *Trifles* become of the *utmost importance*.

What Author in the world, except yourself, could, with so much address, and so good a grace, introduce

duce all the particulars and minute circumstances of his own life? To this happy talent we are obliged for that † agreeable account of your life in *Hart-Hall*, “Whenever your *family* are not with you, which, *it seems*, they are not sometimes for a fortnight or three weeks together; that you hardly ever sup out of the common *Refectory*; that you neither || *vary* the meat, nor exceed the proportion which is set before the *lowest* commoner; that *ten pence* a day has paid for your breakfast, dinner, and supper, even when there *was Ale* in the society, which now there *is not*: that you have, you thank God, (*and so do I too*,) as good *health* as any man in *England*, and as good an *appetite* as any member of the community; and, for a constancy, had rather live in *Hart-Hall*, so far as relates to *eating* and *drinking*, than at any nobleman’s table in *Europe*.”

Again you tell us, with the same facility, “That for every day, of the best part of your life, you have done *ten shillings* worth of work for *two pence*—that you have been above *one and thirty years* a member of this university, — that you have spent *twenty five* of them in the Education of youth; — that you have had the honour to *preside* in *Hart-Hall* for these *fifteen years* past — and are now just *fifty years* of age:” — all points which may possibly seem to be of but little importance; and indeed would be so, did they relate to any body less considerable than yourself; but they are render’d still more valuable by the hand which conveys them to us; it being, in all probability, the only method by which we could come at any certainty concerning these particulars. Before

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† Page 143.

|| This part is liable to dispute; I will only put you in mind of the late instance of PEASE and BACON. You remember what you said, upon that occasion, viz. *As such diet as this is defend to the populace?*

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Before I quit this head, I must take notice of two things, which seem to have given you great disturbance.

The first is, that \* some persons, it seems, have entertained a notion, that your *Hall* is no more than an *Inn*, of which you are the *Host*, and your scholars the *Guests*. I am sorry, Sir, to say that there seems to be some reason in this notion, however merrily you may please to treat it: For do you not, like other *Inn-keepers*, get your living, and maintain your family by *letting lodgings*, and keeping an *ordinary* for all comers? Are not you licens'd for so doing, like other *Inn-keepers*, and *Retailers* of beer, though by a different hand? Indeed, you sell *Logick*, and other sorts of learning, as well as provisions for *eating* and *drinking*; but that cannot destroy the character of an *Inn-keeper*, which you certainly are in all other respects; but only proves, that you deal in some particulars which your *Brethren* of the trade do not.

But you observe, with relation to Mr. *Seaman's* leaving your Hall, that supposing " a † *Governor* to be but an *Inn-keeper*, and his college an *Inn*, and " his scholars *Guests*, and, as such, at liberty to spend " *their money* where they please; yet he doubts, he " will insist upon the privilege belonging to all other *Inn-keepers*, and not suffer them to *reckon*, " without their *Host*."

I cannot possibly conceive what this pretty observation was brought in for; or what purpose you intend it should serve. You have, no doubt, the same right, with other *Inn-keepers*, to bring in a *Bill*, and demand your *Reckoning*, when you please; which I do not hear that Mr. *Seaman*, or any other of your *Guests* ever refused to pay; but I believe you are the only *Landlord* in town, who would offer to detain his *Guests* by force, after they had paid their *Reckoning*,



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ing, and oblige them to spend more of their money in *his house*, whether they will or not.

The next thing which I shall but just take notice of, is your apprehension, that unless this statute is farther enforced, "our good *Mother*, the university will be \* govern'd by *children*, and by their *foolish acquaintance*, just as their *natural* parents *are*." This dreadful apprehension runs through your whole book, from beginning to end; but it is so monstrous and groundless a supposition, and, withal, carries along with it so pitiable an opinion, both of *parents* in general, and of the *Governors* of the university, who can never surely be so weak, as to suffer themselves to be *governed* in this *childish* manner, that I will not insist upon it any more.

Having thus freely and impartially given you my reasons why I cannot agree with you in the main article of your book, *viz.* the *insufficiency and elusion* of this statute, which you have so much at heart, I shall now proceed to acquaint you, with the same freedom, that I do agree with you in several particulars, which are occasionally hinted at, and interspers'd through your whole treatise.

Give me leave, Sir, to premise this with a short lamentation of our unfortunate case, who are obliged, almost singly, to stand up in the cause of *virtue* and sound *discipline*, against the united efforts of a vicious and corrupt generation! That it should be the particular hard lot of *Terra-Filius* and Dr. *Newton* to buffet with calumny, and bear the resentments of an *ungrateful university*, for endeavouring to reform her errors, and † "pointing out to her *that better path*, in which she ought to go."

Perhaps, it may startle you to see your great name joined with *Terra-Filius*; and to hear that you must

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\* Page 228. † Vide your Preface.

must expect to undergo an equal share of that obloquy and ill-will, which have constantly attended him in the work of *Reformation*; especially since you have guarded your performance, in so cautious a manner, with great professions of *deference* to those to whom you *appeal*; have ushered in your complaints with the humblest *submissions*, and softened all your invectives with ingenious *salvo's* and *sham-suppositions*.

It must be confessed, indeed, that our manner of writing is somewhat different, occasioned by our different stations, characters, and professions: You, like the inimitable *Horace*, touch the wound but gently, and play with your patient; whilst I, like rougher *Juvenal*, tear off the plaister at once, and discover the *ulcer* in all its malignity.

But though you have wrapp'd up your complaints (which, perhaps, our enemies will call *malice*) in cleaner linnen than I was able to do, and disguised your *intention* with more *artifice* and *snesse*; yet our writings both undoubtedly aim at the same mark, and therefore will equally rouse up the resentments of *those*, against whom they are levell'd; nay, you must rather expect a larger portion of calumny and reproach, since you have tickled them in a much more elegant manner, and adorned almost every sarcasm with the most beautiful flowers of *Rhetorick* and *Poetry*.

Nay, besides this, the superiority of your character, as it will have much greater influence than mine, and give a *credit* to what I have before said upon the *same* subjects, so it will infallibly inance your crime, and their indignation.

Since, therefore, you have condescended so far as to list yourself *my second*, and have not disdained to tread in the path which I *chalked* out for you; let me conjure you, for the sake of our common cause, to persevere with constancy and *christian* courage in this glorious warfare, in despite of all the clamours and oppressions of *our* enemies.

Indeed,

Indeed, you seem apprehensive of this by those bitter complaints of past sufferings, scattered so plentifully in your book, and by those *sturdy* resolutions of \* *quitting* the education of youth, if you are not redressed; in which I think the odds are, at least, somewhat against you; — But I must now hasten to those passages, which you seem to have copied from me, and which, out of a *natural affection*, I am inclined to approve.

You gave me reason to expect something of this nature by your *Preface*; which is the finest composition, that I ever read, of *christian* resignation, charity, and forgiveness on one side; and of human *resentment* and *asperity* on the other. It concludes thus; “As I have entred into this with due *deliberation*, with good *advice*, with a clear *prospect* of its tendency to piety, learning and good manners (which is exactly my case too) so I shall think my self happy, if I may be permitted to proceed in it, without any farther interruption, either from those who would obstruct my *charity*, or from those who would *steal* away my scholars.”

There are two bitter charges contained in this period: I will just make a short remark upon each of them.

By those who would obstruct your *charity*, I suppose you mean the *Rector* and *Fellows* of *Exeter College*, who gave you that *grievous opposition*, so often complained of, to the *incorporation* of your *hall*. For my part, I know nothing of the dispute between you; only that, it seems, the *scite* of the ground, upon which your *hall* stands, belongs to them; and I suppose they imagined that they had a right to *oppose* any project which invaded their *property*? This you call an *unreasonable opposition*,  
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because there did not, by it, appear to be any *advantage* to the *opposers*: so that all *opposition* must be esteemed *unreasonable*, where the *opposers* have no *visible advantage*, or *mercenary view*. However, I shall wave this, because you will reply, that no body ought to oppose a good design, such as is the *endowment* of a college, unless it affects their *property*, or they have some other *reason* for so doing. But perhaps they might argue thus upon this head, That allowing the *endowment* of a college, when well regulated, to be a *good design*; yet since there is such a multitude of *irregularities* and *defects*, as appears by *Terra-Filius* and Dr. *Newton*, in those colleges *already incorporated*, it would be ridiculous (till their *scheme* of *Reformation* takes place) to *incorporate any more*.

Your second charge contained in this period, is, of *stealing away* your *scholars*; which I suppose, is designed to reflect upon *Oriel College*, alluding to the case of Mr. *Seaman*, which I have considered already; and therefore shall only remark, in this place, upon the term *steal*, which is also repeated in your book, and implies, that a *scholar* is the *property* of the *Governor*, under whom he is placed; and indeed, in some colleges, which I could name, they actually make *properties* of them.

I observe, in the same manner, that when you speak of the desertion from your Hall, you call it the *grand Rebellion* and of those concerned it, you call them *malignants*, *disaffected persons*, *conspirators*, and *ringleaders* in the *rebellion*; which are all terms usually appropriated to *Kings* and *sovereign princes*, such as I have described, in one of my \* papers, the *Governors* of colleges and halls to be. Consonant to this high character, you appeal to the Pre-  
vost

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\* Vide *Terra-Filius* No. XII.

lost of *Oriel* in his royal stile; \* "Whether of the  
 " two, he will rather discourage a *deputy*, his sub-  
 " *ject*, in the breach of his trust; or a *Governor*, his  
 " *Ally*, in the execution of his duty?

However, you give us to understand, in the se-  
 quel of your book, that you have happily discove-  
 red this wicked *Conspiracy* against your sacred person  
 and government; that you have, at length, suppres-  
 sed this dangerous *Rebellion* in your dominions, and  
 once more established your self upon the throne of  
*Hart-Hall*. I joyfully congratulate your *majesty* up-  
 on this occasion; hoping that none of your *subjects*  
 will attempt to disturb your *Reign* any more; but  
 join, with a loud voice, in crying, *long live Dr.*  
*NEWTON, MONARCH OF HART-HALL!*

It is not in the least to be wonder'd at, that one  
 who had thus strongly imagin'd himself into the  
 possession of a *sovereign diadem*, should take it so hei-  
 nously ill of any *anti-monarchical* persons to degrade  
 him into a common *Inn-keeper*. I most humbly  
 intreat your *majesty's* gracious pardon for having  
 presum'd to give into this notion my self; but as  
 every man has a right to explain his own meaning;  
 I beg leave to reconcile my assertion, of your be-  
 ing an *Inn-keeper*, with your *majesty's* strenuous  
 claim to *royal* power, in this manner, *viz.* I ac-  
 knowledge that you are an undoubted *monarch*  
 within your own walls, under the protection of  
*Exeter college*; that you enjoy great *Prerogatives*  
 in your *Buttery*, are *supreme moderator* in your *Cha-  
 pel*, and possess an *absolute authority* over the  
*Kitchen*.

I am heartily concerned that any of your † *Allies*,  
 the *Governors* of *colleges* and *halls*, should so far neg-  
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\* Page 490.

† Vide your book, Page 49.



lest their obligations to conscience and oaths, as to withdraw their assistance to the support of your darling *Scheme*; but you will do well to consider, that violations of the most solemn treaties and engagements are, in these our days, no rarities in sovereign princes.

I shall now come to the *Book* it self, and point out several passages, in which you seem to have couch'd some *Truth*, and a great deal of *Satire*.

Concerning your opinion of the *Heads* of colleges, you deliver your self thus, \* " If it should be ask'd why the *university*, if they had not thought this *penalty* (of forty shillings) sufficient in 1634. did not increase it? I answer, that this might not then be thought necessary, because the *Heads* of houses, the immediate judges of the reasons offered for removing from one house to another, being, together with the *Chancellor* and *Proctors* from that very time, by a particular statute then made, united into an amicable Body, at once *impower'd* and *oblig'd* to meet weekly † in order to deliberate about whatever might concern the honour and interest of this famous seat of learning; it could hardly be conceived possible, that, in any future age, any of the *Heads* of houses themselves should so utterly disregard the *conscience* of their duty, the dignity of their station, the familiarity of their friendship, the peace of the *university*, and the reputation of their respective societies, as to be guilty of the breach of this statute, had there been no penalty annex'd to it."

I hope, I need not comment upon this passage, nor use any arguments to prove that this complicated charge against the *Heads* of houses, which  
you

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\* Page 33.

† Vide my paper No. XXIX. concerning the *Ordinantis*.

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you say, in the year 1634. *could hardly be conceived possible*, is actually fixed upon one of the present *Heads*, for admitting Mr. *Seaman*: how reasonably this charge is fixed upon that *worthy Governor*, I leave the reader to judge from what I have said upon that subject; but still this is a proof, how exactly, generally speaking, *we agree* in our opinion of the *Heads* of colleges and halls.

This grievous charge is still further press'd against the *Heads* of colleges in this *florid* manner; “\* If *Governors* of societies shall, in defiance of this statute, not scruple to *admit* irregular young men, who are willing to be at the expence of *forty shillings*, — farewell the only security of obedience to the *local statutes* of every society in the *university*. The *best dispos'd* cannot be long regular in any society: they will be *overborn by the rapidity of the stream*, and *whirl'd into the incircling eddy*, and sunk promiscuously with every thing the most insignificant and contemptible. And so farewell the *discipline* of this famous university!”

You go on, still farther to accuse them of *Theft* and *Piracy*, in these words: † “Great numbers, who were bound for || this *Port*, have been intercepted and carried off to another, and many of them just at their very entrance into it. False colours have been hung out: Favours have been *promis'd*, which were never *bestow'd*; and *scholarships* have been given to those who were under a *statutable incapacity* to receive them. Young men are scared, Parents manag'd, *Schoolmasters* are made welcome, and *Piracy* infects these seas.”

Be.

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\* Page 41.

† Page 64.

| Viz. *Hart-Hall*.

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Besides this *general* charge against all *Heads* of colleges, you are particularly hard upon *some* of them; who, I cannot help observing, are the most *unexceptionable*. I have already fully considered the barbarous manner, in which you have treated the worthy Dr. Carter, *Provost* of *Oriel College*; I will now quote a passage, which seems to bear equally hard upon the late learned Dr. Hunt, *master* of *Baliol*, by charging him with *perjury*, in giving Mr. Somaster the *scholarship* before mentioned in defiance of the *statutes*, by which he was not duly *qualify'd* to receive it. How justly you do this, I am not able to judge, being perfectly unacquainted with Mr. Somaster's \* age, or the *statutes* of that college.

You take occasion to fall foul, in the same oblique manner, on that most ingenious and able *Tutor*, the reverend Mr. Jones of *Baliol*, upon account of instructing Mr. Somaster for nothing.—“† One thing I would also suggest to *Parents*; that I never had any thing done for me for nothing, which did not, in the end, stand me in much more than the full value; and that, for the most part, that which costs little, is worth less.” — After this stroke, comes a *salvo* in your usual manner. — “I do not say this to derogate from the character of the Gentleman, who has so cheaply offered his services, because he hath the reputation of a scholar, and of a man of parts, and, I believe, deservedly: but the more worthy he is to be  
“ *praised*

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\* I am credibly informed, since the first edition of this book, that you actually misrepresented this Gentleman's age, and quoted a false register, which you have since thought proper to correct, in some copies, with your own hand.

† Page 137.

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" *praised*, on the account of his *abilities*, as a Tutor,  
 " the more I *blame* him, if whilst he was *himself*  
 " unhurt, he hath not doubted to interest himself  
 " in the unjust resentments of his *friend*: and, whilst  
 " he was a member of so *flourishing* a society, and  
 " had so *acceptable* a *character*, as might entitle  
 " him to as *many pupils*, as he pleased, out of the  
 " wide world, he hath submitted to so mean an  
 " *art*, upon so *unworthy* a *motive*, in order to in-  
 " crease his *large Flock* out of my *small Fold*."

I am credibly informed, *by the by*, that both  
 parts of this charge are absolutely *false*; for that,  
 first, Mr. *Somaster's* removal from *Hart-Hall* was  
 not done at the desire of Mr. *Jones*, but solely by  
 the motion of his own *Relations*; and, secondly,  
 that he has, ever since his admission into *Baliol*,  
 constantly paid the same *Tutorage*, which other  
*scholars* do.

As we pass along, I cannot omit one passage,  
 which, though it does not *immediately* concern ei-  
 ther your argument or mine, seems to be worth  
 observation for its *sublime* expression, and *metapho-  
 rical* elegance.

Speaking of one of your Scholar's Reasons for  
 leaving your *Hall*, and going to *Trinity College*, be-  
 cause they had a *fine Garden* there, which he ho-  
 ped would be of advantage to his *health*, you make  
 this curious reflection.

" \* I do acknowledge it is a very *fine Garden*.  
 " I question whether there are finer *Evergreens* in  
 " any garden in *Europe*, than in that of *Trinity*  
 " *College*: but I would have him consider, that the  
 " proper use of that *fine Garden* is not to create  
 " in *philosophers* an appetite to *Elegance*, but to set  
 " forth to young men the advantage of *Education*:  
 " For

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“ For those *fine Enghs* could not have been so beautifully formed, if they had not been \* *obedient to the bender's will*, and suffered with patience the *amputation* of every luxuriant and superfluous branch, in confidence that all this art and care, and seeming severity of the *pruner*, would contribute to the improvement, and to the reputation of the *plants*.”

But to return: You go on to chastise your *Brother Heads* in this oblique manner: — \* “ It is the duty of Governors and Tutors to take care that *they* (the *statutes* and *rules* of every society) be neither *partially executed* by themselves, nor *disputed* or *eluded* by others.”

We come now to another passage, where, upon supposition of this *statute's* being *eluded*, (as you pretend to prove it is,) you launch out, even without you *usual softnings*, in this extraordinary manner: † — “ Every *Order*, either of the Governor or Tutor, however agreeable to the intention of the *statutes*, or supposed to be necessary from the very nature of education, would be cavilled at, disputed, negligently observed, or disobey'd at pleasure; every *Exercise*, a slight, defective, perfunctory, formal performance; the *general Study*, without method or design, desultory, fruitless; the *particular Lecture*, not before perused, not attended to, nor afterwards considered, nor digested, nor remember'd; the *Disputations*, a simple string of five or six syllogisms, writ down in a scrip of paper; *divine service*, a dropping of the society into the *Chapel*, one after another, from the beginning of the prayers to the end, most offensive to God and man; the *whole Conversation* so free from

“ pedan-

\* *Vide Spencer, B. I. Cant. I. Stanq. 9. p. 89.*

† Page 102.



## APPENDIX. 167

" *pedantry*, as not to relate to *learning*, the trifling  
 " product of leud plays, news-papers, and pamphlets.  
 " And, O *grief of griefs* ! the consciousness of their  
 " own *low* parts, *poor* scholarship, and other defects  
 " would be so far from suggesting to them the  
 " propriety of modesty and humility towards their  
 " governors, that, in proportion to their *known* ig-  
 " nance, and *insufficiency*, their *impudence*, and in-  
 " solence would abound. And this would be the  
 " *precious treasure*, wherewith the *university* would  
 " \* be able to present the publick."—— All this is  
 so agreeable to what I have observed concerning  
 the *exercises*, *studies*, *lectures*, *disputations*, *prayers*,  
 and *conversation* of that *university*, (as any body  
 may be convinced, who will give himself the trouble  
 to read my \* papers on those subjects,) that you  
 almost seem to have *stolen* the whole paragraph from  
 me.—— You go on in this ironical manner : †  
 " To be sure they are excellently well prepared to  
 " *adorn* any station with ability, fidelity, and ho-  
 " nour ! To be sure the necessity of *submission* to  
 " the *civil magistrate*, and of obedience to the  
 " laws of their country, is so well impress'd upon  
 " *them*, that if there were *no penalties annex'd*,  
 " their own reflections would always keep *them*  
 " in awe, and make *them* always studious of the  
 " peace, and abstinent of the *property* of the mean-  
 " est member of the community ! To be sure, af-  
 " ter having read *so much philosophy*, and made  
 " the thoughts of their own *mortality* so *fami-*  
 " *liar* to them, nothing less can be expected  
 " of *them*, than a *contempt* of the world, *re-*  
 " *signation* to the divine will, and a *strictness* of  
 " *life*, as if to-morrow was to be the last day of  
 " it ! "

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\* *Vide Terra-Filius*, N<sup>o</sup>. x, xx, xxxv, xlii. † Page 104.

## 168 A P P E N D I X.

I can call the latter part of this paragraph no other than a lampoon upon the *discipline* of that whole university; nay, so bare-fac'd a one, that (contrary to your *usual gravity*) it comes up to a meer *ludere cum sacris*.

You seem to be so fond of this talent at Ridicule, that, having started the conceit of an *undergraduate's* being like an *apprentice*, (which you *etymologize* in a very accurate manner) you proceed to burlesque the *Professors* of liberal sciences, (not, I fear, without having a particular eye upon the *Clergy*,) as well as the neglect of *merit* in the university, in this severe manner: \* "Nor, indeed, can you see the necessity there is to *learn* his master's art, in order to *profess* it; for such, you have observ'd, is the *general disregard* to *scholastick merit*, and such the happy difference between a *scholar* and a *mechanick*, that a *scholar* may *set up*, without having ever learnt his *trade*, and often have better *business*, than he that hath greater *skill*."

In the next passage, which I shall cite, you seem to have work'd up a very high *encomium* upon *yourself*, with your usual *severity* upon your *Brethren*.

Having told us how ingenious *scholars* ought to respect their *Tutor* for the strictness exercised over them, you conclude thus: † "They will rather value him the more, for that he hath not so regarded his ease, as to be remiss in his *duty*; and hath had the *honesty* and the *courage* to persevere, and to be equal, in the midst of innumerable temptations to *indolence* and *partiality*."

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\* Page 105.

† Page 109.

## APPENDIX. 169

However, Sir, you might *design* this, it is so *reasonable* an observation, that I cannot help drawing one inference from it, *viz.* that it is not sufficient for a *good Governor* to say in vindication of every thing he does, that he has the authority of the *statutes* on his side; but he ought likewise to execute them *equally* and *impartially*, both in the dispensation of *favours*, and the inflicting of *punishments*; for we know, that if *all the statutes* were to be put *rigorously* in execution, above half the members of every society must be expelled; but, as a *good Governor* is supposed to act like a *good King*, and *impartially execute justice with mercy*, it is almost as *unjust* and *unequitable* to *suspend the rigour* of the statutes towards *some*, and *exert* it against *others*, as it would be to act either *without*, or *against* any such authority. — I wish you could prevail upon the *President and Fellows* of a certain college (some of whom are your *intimate friends*) to lay this consideration seriously to heart!

In another place, speaking of *university degrees*, how exactly do you and I jump in opinion, concerning those honours? — \* “Surely, *say you*, there “is some error in this conceit; and because degrees “*suppose* education, they are often *mistaken* by parents for education.”

You are still more severe upon your *Brethren* of the *Clergy*, and seem to condemn their darling privilege of *pluralities* in this artful and very acute manner: — † “Where is the necessity that He, “who will never *deserve one Living*, should have “*two*; which some have doubted whether the most “exalted merit could *innocently* enjoy? Is not *one* “*Living* sufficient to neglect? *one Parish* enough to “expose himself to? Or, must he needs have *two*,  
VOL. II. I “to

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“ to take notice that he hath neither *sobriety*, nor  
 “ *gravity*, nor *prudence*, to deserve their good opi-  
 “ nion ; nor *seriousness* to invite their confidence ;  
 “ nor *ability* too satisfy their scruples ? ”

Having fully condemned some of your *Brethren*  
 for *soliciting* and *importuning* scholars into their col-  
 leges, and profess'd your own *innocence* in this par-  
 ticular, you charm us with the following period,  
 which I cannot sufficiently admire for the *elegance*  
 of the *diction*, as well as the poignancy of the *satire*,  
 and artfulness of *self-panegyrick*.

\* “ I profess (*thus you begin*,) as often as I think  
 “ of these things, which I do every day, and almost  
 “ every hour of each day of my life, I am astonish-  
 “ ed, that any *Teacher of philosophy* should himself  
 “ be so *unlearned*, as not to know that *wisdom* is  
 “ of such transcendent *modesty* and *beauty*, and so  
 “ capable of giving extreme *delight* to the happy  
 “ possessor of her, that she is full worthy to be desir'd  
 “ with *impatience*, and sought after with *care*, and  
 “ courted with *assiduity*, and caress'd with *endear-*  
 “ *ment*, and ought not to solicit *admirers*, nor to  
 “ *obtrude* herself upon them, lest, by persons of dis-  
 “ cernment, she be *despised* for her forwardness, her  
 “ *affectation*, and her *vanity*. ”

As to the *Temperance* of our *academical* Lads, you  
 express yourself in this hypothetical manner: † “ If,  
 “ instead of *sobriety*, which keeps the constitution  
 “ cool and clean, and the mind vigorous and active,  
 “ and lively, and fit for business, they go every even-  
 “ ing to a publick house, and from a reluctance to  
 “ the least degree of intemperance, become *mighty*  
 “ to *minge strong drink*, and suffer the love of it in-  
 “ siduously to steal upon them, insensibly to grow  
 “ up with them, till they habitually desire it, long  
 “ for

“ for it, hanker after it, are uneasy without it, and  
 “ at last, carry this mean, pernicious, sinful habit  
 “ along with them to their respective *settlements*,  
 “ when they go abroad into the world, &c.” with  
 a great deal more to the same purpose, which it  
 would be needless, and too *obnoxious*, even for me  
 to repeat.

The next point, in which you seem to imitate me,  
 is concerning the *Smarts*, of whom you speak thus  
 (agreeably to what \* I have observ’d upon those Gentle-  
 men) † “ To wear *fine cloaths*, is not to be an orna-  
 “ ment to a society: an *unity* and *simplicity* of dress, of  
 “ materials, if not *grave*, certainly not *gay*, is more  
 “ genteel, more manly, more suited to the studious  
 “ life, more expressive of a mind intent upon learning,  
 “ and inquisitive after knowledge, and of a contempt  
 “ of what the effeminate and illiterate are wont to  
 “ admire.”—— Again you speak to the same effect:  
 “ *Finery*, in an UNIVERSITY, amongst scholars, in  
 “ a scholar, and while he is professedly in *pursuit*  
 “ of those improvements which *adorn* the mind,  
 “ is, even in a person of fortune, an *impropriety*, if  
 “ not an *absurdity*. So that this sort of *merit*, if it  
 “ entitles him to any *respect* from his *mercator* who  
 “ cloaths him with it, or from his *valet* who strips  
 “ him of it, cannot entitle him to any from his Go-  
 “ vernor.”

You go on against the present *Extravagance* of the  
*university* in the same excellent manner.

† “ Neither is it to be an *ornament* to a society,  
 “ to *spend* a great deal of *money* in it, in costly treats  
 “ and entertainments: for *frugality*, which is sober  
 “ and temperate, which avoids as well careles and  
 “ unnecessary, as vicious and vain expences, that

I 2

“ the.”

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\* *Vide Terræ-Filius*, N°. xlvj.

† Page 175.

‡ Page 175.



“there may be always wherewith to be *just* and  
 “*good* and *beneficent*, that there may be *no dif-*  
 “*treſs*, nor temptation to do *mean* or *wicked* things  
 “through *neceſſity*, is one great part of *univerſity*  
 “*Education*.”

This is all very true, and an excellent obſervation in general; but I hope it is not particularly levell'd at any of your *Brother Heads*, for reſuſing you a place in their PRIVATE JUNTOS and CABALS. — You proceed thus: \* “All our *academical* inſtitutions have this  
 “view: they all tend this way: a *plainneſs* of diet  
 “made acceptable by evening ſobriety and early ri-  
 “ſing; and this, in a *moderate* portion at *ſtated* times,  
 “is the univerſal rule of this place; and is of ſingu-  
 “lar uſe, whether it be conſider'd as an help to the  
 “*contemplation* of the ſtudioſus, or as a preſervative  
 “of health to the ſedentary, or as a guard to the  
 “*innocence* of young men, whoſe paſſions are preſ-  
 “ſing *with force* upon them: for any young Gen-  
 “tleman, therefore, to diſſipate a great deal of *money*  
 “in ſo needleſs, ſo improper, and culpable an expence,  
 “becauſe he is *rich* enough to afford it, or *vain* enough  
 “to affect it, and thereby to introduce into theſe places  
 “of education a *reluctance* to comply with the *frugal*  
 “methods of life here propos'd and requir'd; a *nicety*  
 “and *elegance* in eating and drinking; diſpoſitions  
 “to *luxury* and *idleneſs*, and the natural conſequences  
 “thereof, is not to *adorn* a ſociety, but to *debauch*  
 “it; is to hinder any body elſe from being an *orna-*  
 “*ment* to it; and the way to entitle himſelf, not to  
 “his Governor's *eſteem*, but to his very great diſ-  
 “pleaſure.”

I cannot, Sir, ſufficiently applaud this elaborate declamation againſt the *profuſeneſs* and *delicacy* lately introduc'd into *Oxford*; an enormity of ſuch fatal  
 con-

consequence, that unless it be in some manner timely check'd, it may, in all probability, totally destroy the university itself. But I must also beg leave to observe, that there ought to be a moderation on the other hand: and that even *frugality* may be carried to an excess. As therefore I cannot approve of the *luxury* and *intemperance* of some; so I must equally condemn the pedantick rigour and *abstinence* of others; for as it is not proper, in these places, to indulge upon *venison* and *salmon*, upon *burgundy*, *champaigne*, and *Rack-punch*, on one hand; so I think there ought to be something allow'd besides *small-beer* and *apple-dumplings*, on the other. Nay, the *niceties* before mentioned, if taken in a moderate degree, tend to *inspire* the genius, and *enliven* the imagination; whereas nothing can be expected from only *rot-gut small beer*, and heavy *apple-dumplings*, but *stupidity*, *sleepiness*, and *involence*.

And yet I am assured that a certain learned *Head*, who seems to have no small opinion of his management, has lately established this *Regimen*, and ordered it to be strictly observed by all within his dominions; from whence it is conjectured, that the same worthy person is the author of a famous treatise lately publish'd, and entitled *a learned dissertation upon the excellence, dignity, and antiquity of Dumpling, with a word upon Pudding*.

For my part, I am against all *Extreams*, and especially on the *pinch-belly* side, which I do not think can be of any advantage either to a man's *health*, or his *genius*; but, on the contrary, firmly believe that a Lad may *thrive* full as well, and *chop logick* as glibly in a college, where they *eat* and *drink like Christians*, as in any *SMALL-BEER HALL* whatsoever.

I wonder that you did not, under this head, acquaint us with that wise injunction, which you

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have caused to be promulgated within your dominions, against the consumption of *Tea* and *Coffee*; a fashionable vice, which tends only to squandering away money, and mispending the *morning*; since (as you once ingeniously express'd it) nothing more can be expected from those JENTACULAR CONFABULATIONS.

You go on, and are very prolix in censuring your *Brethren*, the *Heads* of houses, for their neglect of young *Noblemen*, and *Gentlemen-commoners*, committed to their care, just in the same manner which I have \* done; only allowing for your usual *salvo's* and *disguises*. It would be too tedious to quote all you passages to this effect; especially considering that my letter is already swelled much beyond its intended *length*; I will therefore only give the reader a sample or two, and so conclude.

Having told us how a Governor ought to behave towards persons of a *superior rank*, you proceed thus:

"† But a Governor — will not be so *base*, as, in conjunction with *grooms*, and *footmen*, and *nurses*, and † *refugee tutors*, to shew his respect to them, by admiring their *fortune*, or their *birth*, and thereby corrupt their minds with *false notions* of greatness; or by *flattering* them in their *folies*, or their *vices*; or by *suiting* himself to their *irregular appetites*." Again you speak of them thus:

— "★ By this means they will be *untaught*, in the very place of their education, those *right notions*

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\* *Vide Terra-Filius* No. ix. † Page 181.

† A rub upon *foreigners*. *Vide Terra-Filius* No. xxxv.

• Page 184.

## APPENDIX. 175

“ *notions* of themselves and others, which they had,  
 “ in a good measure, learned *before* they came to  
 “ the UNIVERSITY.”

Once more you say: “ \* A Governor, therefore,  
 “ in the *execution* of the *statutes*, can neither pru-  
 “ dently nor justly make any difference, between  
 “ those who are styled *Gentlemen-commoners*, and  
 “ those who are call'd simply *Commoners*, who are  
 “ not unfrequently of the *same* family with those  
 “ of the *superior order*, very often of *as good*, and  
 “ sometimes *better*. A *Gentleman-commoner* hath  
 “ a soul to be saved as well a *servitor*, and is under  
 “ same obligations to religion and *virtue*. A *Gentle-*  
 “ *man-commoner* owes a *duty* to his country, and  
 “ hath no more title to be *useless* to it, than any  
 “ *other person*, to whom he would shift off the *di-*  
 “ *ligence*, and the *qualifications* to serve it.”

If any one can deny that this is an *indirect ban-*  
*ter*, exactly in the *Newtonian* manner, upon the  
 method of treating *Gentlemen-commoners* at *Oxford*,  
 as well as upon those *Gentlemen* themselves, I must  
 confess that I have no judgment in language, and  
 will rather give up my assertion, than endeavour  
 to prove it.

I have now gone through my observations upon  
 this extraordinary Treatise; and, though I could  
 produce divers other passages out of it to the same  
 effect, yet, I believe, those already cited will be  
 thought sufficient to demonstrate that you have,  
 in almost every particular, covertly espoused my  
 cause, and fought under my banners. Nay, in  
 some points, you have exceeded the *model* which  
 I laid down, and urged your resentment farther than  
 I can justify; particularly with relation to the  
 Gentlemen of *Oriel* and *Balial Colleges*, in which

I 4

you

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you have by far out-done me: for I will defy the worst of my enemies to shew one instance where I have, in so bitter a manner, inveigh'd against any Gentleman, for no other reason than purely to wreak a little spleen, and bespatter the *university*.

I do not say that you *designed* to serve me in this signal manner; for, as I observed at the beginning of these *remarks*, the *insufficiency* and *elusion* of one particular statute, in which you fancy your self aggrieved, seem to be the burthen of your whole book, from beginning to end. All your complaints turn upon this head; but, in the great hurry of your zeal, there is scarcely an *enormity* in the university, which you have not lugg'd in as a consequence of this *insufficiency* or *elusion*, though they evidently flow from other causes.

Thus we may justly say of your book, without prejudice or partiality, that you seem to be designedly *in the wrong*, in your *main* position, as well as in the facts which you have brought to support it, and inadvertently *in the right* in almost every thing besides.

Perhaps, after all, you will object that I have misinterpreted your thoughts, and deduced consequences which never entred into your heart; to which purpose you will quote a great many plausible passages out of your book. It may be so, indeed; but, even in that case, I can see no reason that I have to ask your pardon, since, however, I may have injured your *thoughts*, I am sure that I have not wrested your *words*, which are evidently on my side, whatever your heart may be; nor are you the first who has really wrote a *Satire*, whilst he was intending a *Panegyrick*.

But however this was brought to pass, whether *wittingly* or *unwittingly*, I am certainly obliged to you for taking up the cudgels in my defence,  
and



# APPENDIX. 177

and becoming my *co-adjutor*, at a time, when I thought that every body had deserted me in the cause of virtue and *Reformation*. I have long laboured by my self under the weight of calumny upon this account; and it is very kind of you to step in, even thus late, to my relief, and take half of the burthen upon your self. The only *return* that I can promise to make is, that as you have despised the comforts of ease, plenty, and tranquility, to support me; so I will, upon all occasions, (as far as *truth* and *reason* will allow me) sacrifice my time, and even my reputation to serve you: at present I can do no more than affix the *Sum* of what you have written, with these *Remarks* upon it, to the end of my book on the *same* subject, that they may live together to all posterity, and be mutual aids and justifications of each other.

I confess, Sir, I am at a loss to judge whether the university, assembled in *convocation*, will think fit to return you their *thanks*, in due form, for the *proposal* you have made to them; or, order your book to be *burnt*, as a libel upon their *statutes* and *discipline*: but I shall impatiently wait for the issue of their consultations, having the justest reason in the world to expect, that *my* performance will meet with the *same* fate, whether it be *for its honour*, or *for its dishonour*.

Our cases, Sir, are so exactly parallel, that I have borrowed a passage out of your book, entitled, *University Education*, for a motto to *Terra-Filius*: again, part of your motto serves full as appositely for an head-piece to this *Appendix*; and I must take the liberty to *conclude* in the same manner that you *conclude*; which I chuse to do, because the words are exactly applicable to my case, as well as yours, and are far more *figurative* and *metaphorical* than I can supply.

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\* " For these six years that I have undertaken  
 " the Reformation of the two universities, I have  
 " seemed to my self to have been walking through  
 " a large field of † Briars and Thorns, in hopes  
 " of arriving at a beautiful country beyond it; of  
 " which, at my first setting out, I thought I had  
 " a very near prospect: but, good God! with what  
 " weary steps, with what hard struggle, with what  
 " extreme hazard of losing every Rag of cloaths  
 " off my back, have I toil'd and sweat, to get  
 " through this horrid brake! the thicket impene-  
 " trable! the path untrod! I have been teiz'd,  
 " perplex'd, prick'd, scratch'd, torn, wounded, disfi-  
 " gur'd! No sooner have I been able to disengage  
 " my self on one side, than I have been entangled  
 " on the other. In the midst of this perplexity  
 " and distress, nothing kept up my spirits more,  
 " than an earnest desire of doing the good that  
 " was before me; a thorough persuasion of the  
 " successfulness of perseverance, and an utter con-  
 " tempt of the unreasonable opposition I met with:  
 " for I considered that it arose only from Briars  
 " and Thorns, which, however they might be per-  
 " mitted, for a while, to triumph in retaining a  
 " little

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\* Page 206.

† Alluding to that passage in our excellent Homilies,  
 viz. Of our selves we be crab-trees. --- We be our selves of  
 such earth, as can bring forth but weeds, nettles, brambles,  
 briars, cockle, and darnel. Vid. Hom. Lond. edit. 1676.  
 p. 9. second part of the misery of man. This allegory is  
 supposed by some persons, to contain a secret satire  
 upon two gentlemen of Exeter college, viz. Mr. Thorne  
 and Mr. Conybeare, the latter of whom you frequently call  
 Mr. Cony-Bryar.

## APPENDIX. 179

" little of my *fleece*, would never be able effectually  
" to obstruct my passage to that *fine pasture*, and  
" those *delicious streams* I panted after.

I am, SIR,

Your most thankful

*humble Servant, and*

Fellow-Labourer,

TERRÆ-FILIUS.



POST.



## POSTSCRIPT.



Would not willingly let any part of your argument, with regard to the *statute* in dispute, pass unobserv'd; and for that reason, have thought fit to add a word or two, by way of *postscript*, to the foregoing *Remarks*.

The only *plea*, which you seem to have left, for desiring an *amendment* of this statute, is, that the *penalty* of *forty shillings*, by the alteration in the value of money, is much *less considerable* now than when the statute was *first made*. I have not pretended to deny this; for I know it to be true. But I think that I have, in a great measure refuted your arguments upon this head, and prov'd, that the terrible consequences which you draw from it, and so strongly prognosticate, *viz.* the *total subversion* of *academical discipline*, will, in all probability, never come to pass; for, in the cases both of Mr. *Seaman* and Mr. *Somaster*, (which I hope you will not insist upon any longer) you do not pretend that they went away *without* asking for a *discessit*; nor that they ask'd for it either out of *wantonness*, or to escape from the *discipline* of your Hall: since of *one* you say, that he was *studious* and *well-inclined*; and you do not offer to say any thing to the *contrary* of the other; and besides these *two*, you have not been able to give any other instance, in the course of *one hundred and seventy eight years*.

You

## POSTSCRIPT. 181

You say this *diminution* of the penalty is a \* *mischief* which time has introduced. How great a *mischief* it is, I must leave the reader to judge, after what has been said: but if you had been pleased to recollect some other statutes, you might have employed your time to much better purpose, in setting forth the *real* and *grievous mischiefs* which time has introduced, by the alteration in the *value* of money; particularly in the *statute* relating to *grand compounders*, which is grown so burthensome, that it keeps several gentlemen from taking their *degrees*; or in the *statutes* of several colleges, which oblige the fellows to *swear* that they are not worth *five pounds per annum de proprio*, and thereby involve many of them in the guilt of *perjury*. By *proposing* a redress of these *grievances*, you would have done a *real honour* to the *university*, as well as *true service* to mankind, instead of amusing us with idle *personal* complaints, founded upon *imaginary* grievances, and carrying on your *own* fanciful and ridiculous SCHEME.

I will detain you no longer than to put you in mind, that as you have thus *grossly misrepresented* the whole matter, and thereby injured several worthy gentlemen, you ought, as a *professor* of learning and christian religion, to make them some reparation, by publickly *asking their pardon*, as well as to offer some *apology* to the publick for *having imposed* upon it in so *egregious* a manner.





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